





A

DISSERTATION

ON THE

PROPHECIES

RELATIVE TO

ANTICHRIST AND THE LAST TIMES;

EXHIBITING THE

RISE, CHARACTER, AND OVERTHROW

OF THAT

TERRIBLE POWER:

AND A

TREATISE

ON THE SEVEN APOCALYPTIC

VIALS.

BY ETHAN SMITH, A.M.

PASTOR OF THE CHURCH IN HOPKINTON, N.H.

In the last days perilous times shall come. PAUL.
Ye have heard that Antichrist shall come. JOHN.
The Lion hath roared; who shall not fear?
The Lord God hath spoken; who can but prophesy? AMOS.
Blow ye the trumpet in Zion; sound an alarm in my holy mountain. JOEL.

PRINTED AND SOLD BY SAMUEL T. ARMSTRONG,
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BE it remembered, that on the nineteenth day of February, A.D. 1811 and in the thirty fifth year of the Independence of the United States of America, SAMUEL T. ARMSTRONG, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"A Dissertation on the Prophecies relative to Antichrist, and the Last Times: exhibiting the Rise, Character, and Overthrow of that terrible Power; and a Treatise on the seven apocalyptic Vials. By Ethan Smith, A. M. Pastor of the church in Hopkinton, N. H. In the last days perilous times shall come. PAUL. Ye have heard that Antichrist shall come; JOHN. The Lion hath roared; who shall not fear? The Lord God hath spoken; who can but prophecy? AMOS. Blow ye the trumpet in Zion; sound an alarm in my holy mountain. JOEL."

"In conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, intituled, "An act supplementary to an act intituled, An act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

WM. S. SHAW,
Clerk of the District of Massachusetts.

RECOMMENDATIONS.

Rev. Doctor Lathrop's. "The Rev. E. Smith has read in my hearing a considerable portion of a Dissertation on the Prophecies relative to Antichrist, and the last times, written by himself. And so far as I can judge, from what I have heard, it is written with great ingenuity, communicates new and important light on the subject, and would be at any time, and especially at the present time, highly deserving of the public attention.

Springfield, Aug. 28, 1809. JOSEPH LATHROP."

Rev. Doctor Hemmenway's. "Having heard a considerable part of the Dissertation above mentioned read, I can heartily concur with the others, who have recommended the publication of it, as ingenious, seasonable, and highly worthy of the public attention.

MOSES HEMMENWAY."

Wells, Nov. 28, 1809.

Rev. Doctor Emmons's. "Having heard a manuscript of the Rev. E. Smith upon the Prophecies relative to Antichrist and the last days read, I can freely say, the piece appears to me to breathe a Christian spirit, to throw new light upon the subject, and to be well worthy of the serious attention of the churches. In this view it is my sincere wish, that it may be speedily published, and have an extensive circulation, among the friends of Zion.

Franklin, Feb. 13, 1809.

N. EMMONS."

Rev. Doctor Spring's. "Having heard Mr Smith read his Dissertation on the Prophecies, relative to Antichrist, and the last days, it is sincerely hoped he will be induced to publish it. He has so attentively developed and displayed the design of Inspiration relative to the *last times*, by judiciously comparing various predictions, that it is judged he has cast new light upon the interesting subject; and that his labored work will be read with advantage by all candid inquirers after truth.

Newburyport, Dec. 1, 1809.

SAMUEL SPRING."

Rev. Doctor Thayer's. "Having attended to a Dissertation in manuscript of the Rev. E. Smith on the Prophecies relative to Antichrist, and the last days, including a Treatise on the seven Vials, I am fully of opinion that new light is thrown upon the subject; that the predictions, and the events stated as their fulfilment, better accord with each other, than in any publication I have seen upon this interesting subject. The work appears to be handsomely and judiciously executed, and calculated to afford important and necessary instruction and warning to the present generation. For these reasons it is wished that it may be made public.

Kingston, July 2, 1810.

ELIHU THAYER."

Rev. Doctor Morse's. "The Rev. E. Smith has communicated to me the plan of his Dissertation on the Prophecies, and read in my hearing a considerable part of his MS. I deem his work seasonable, ingenious, and deeply interesting to the public. In explaining and applying some very important prophecies, he appears to differ from all the writers on the subject, who have preceded him, and for reasons, which, so far as my attention to the work enables me to decide, are as satisfactory as the nature of the case will admit. I cordially unite with my fathers and brethren above named, in their wishes to have this work published; and am persuaded it will be read with interest, and I would hope with profit, by multitudes of Christians who are anxiously observant of the *signs of the times.*

Charlestown, Dec. 22, 1810.

JEDIDIAH MORSE."

"The Hopkinton Association, in the state of New Hampshire, having given a hearing to the Dissertation of the Rev. E. Smith, on the Prophecies relative to Antichrist, do approve of the object and execution of the work. They view it calculated to promote the interest of Zion in this age of the world; and do therefore cordially recommend it to the careful and impartial perusal of every class of people.

Dunbarton, April 20, 1809. SAMUEL WOOD, Moderator.
EBENEZER PRICE, scribe pro tem."

Rev. Mr. M'Farland's. "I have read in manuscript a "Dissertation on the Prophecies relative to Antichrist, and the last times," by the Rev. E. Smith. In this eventful age, a work, that is calculated to explain the import and fulfilment of prophecy, is peculiarly seasonable and interesting. I can with sincerity concur with others, who have given their opinion respecting this work, and say, I believe it communicates new light on the prophecies, which relate to the last times. I wish it may be published, and have an extensive circulation.

Concord, July 25, 1810.

ASA M'FARLAND."

SAMUEL T. ARMSTRONG would inform his friends and the public generally, that he intends shortly to open a BOOK-STORE, in a central part of *Boston*, and he takes this opportunity to solicit orders for BOOKS and STATIONARY, of which articles he will endeavor to have a complete and constant supply.

N. B. The PRINTING BUSINESS will be carried on as usual; orders to any extent attended to with promptitude, and executed with neatness and accuracy upon liberal terms.

Charlestown, Mass. Feb. 20, 1811.

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PREFACE.

I HAVE believed the *signs of the times* to be very interesting: and have wished that some able writer might succeed in opening and presenting, in a judicious and connected manner, the sacred *Prophecies*, which are receiving their fulfilment. Mr. Faber, I think, has succeeded better in this, than any other writer on the subject.

I am not insensible of the arduousness of this undertaking; and that some worthy men discountenance attempts to explain prophecies, till a long time after their fulfilment. Doubtless the prophecies generally will be more clearly understood, when they shall be viewed at a considerable distance past. But this should not preclude our *present* attempts to form correct opinions relative to those which are not fulfilled: much less relative to the accomplishment of those, which are recently fulfilled; and of those, which are now in a train of fulfilment. The Jews were by our Lord reproved for not understanding the signs of the times; i. e. for not understanding the fulfilment of prophecies, then taking place before their eyes.

The prophecies were given, not only to evince the divine origin of Revelation, by being viewed *after* their respective and evident fulfilment; but also to *direct* and *animate* the people of God in the prospect of, and *during* their fulfilment. But this implies our duty to study them, while the events which they predict are taking place, and while they are *future*. Accordingly, when the Revelation was made to St. John, it was prefaced with this admonition, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein; for the time is at hand*. Repeatedly is it given in charge, in the midst of some of the darkest prophecies; *Let him, that readeth, understand*. We read; *None of the wicked shall understand, but the wise shall understand*. They shall know the judgments of the Lord. Daniel previously understood by books the return of the Jews from Babylon. This knowledge excited his prayer for the accomplishment of the event. Simeon, Anna, and others, who waited for the consolation of Israel, understood by prophecies concerning the coming of the Messiah; and they discerned the accomplishment before their eyes, in the Babe of Bethlehem. We are told; *The secret of the Lord is with them, that fear him: And; The Lord God will do nothing, but he will reveal it to his servants the prophets*: Not by new revelations; but by leading to a correct investigation of those already given. All the directions given to the people of God, relative to the perilous times just preceding the Millennium,

clearly imply, that the Church will, at that day, understand the most interesting prophecies then to receive their fulfilment. There is therefore much encouragement to *pray* and *study*, that we may form correct views, in the light of prophecy, *of the great events of our days.*

The Church of Christ has been premonished respecting most of the signal events, in which she was to be much interested, in every age. In this the care and kindness of her divine Lord have ever appeared. And he has graciously so ordered, that his people should be led to form essentially correct views of the fulfilment of those premonitions. Shall the great events of this period of the world then be an exception to this general rule? Shall the events of our days, more interesting than any events of former ages, and which for more than twenty years have been alarming the world, and demonstrating the commencement of a new and important era, be supposed to be veiled in impenetrable mystery? It cannot be probable! Some of the most interesting prophecies of Revelation have recently received their accomplishment; which is leading on a train of events most important, and clearly predicted. And it must be important to Zion to be able rightly to view in the light of Divine prophecies, the present, and the subsequent designs of Providence.

Attempts to write upon the prophecies have been, in the estimation of some, brought into disrepute, by

the *failing* of even able and good men, in their conjectures upon the subject; and especially by the injudiciousness and enthusiasm of others. But shall occasion be hence taken to neglect this important and useful part of the word of God?

The author of the following work is not insensible of the perils of the times, and the delicacy of his subject, at such a day as this. Permit him once for all to *protest*, that he is not knowingly governed in the least, in any thing he has written, by the party interests of the day. He solemnly disclaims every such motive: And confidently appeals to all, who for about twenty years have known the tenor of his public ministry, and of his life, that he is no *party man*; nor did he *ever* attempt to figure in politics. What he has written, is written under a solemn conviction of the infinite weight of evangelical truth; and of his accountability to God, as a minister of the Gospel. From an attempt to answer some questions publicly proposed, relative to the *increasing fanaticism and Infidelity in our states, and the most potent remedies against them*, my pages have gradually increased into a volume. I am indebted to Mr. Faber for my conviction, that the prophecies concerning Antichrist, instead of being exclusively applicable to the Romish hierarchy, designate an Atheistical Power of *later date*; and am indebted to him for finding in Dan. xi, 36,—a prediction of this Atheistical Power; and finding a fulfilment of it in the *French nation*. But this author wrote before the

government of France had assumed its Imperial form. There are striking traits of character in the above noted prophecy, and in various others, overlooked, or misapprehended by this celebrated author. On reading his application of the prediction in Dan. xi, 36,— to the French nation, I felt a difficulty from the seeming *abruptness* of such an application. But on consulting the preceding parts of the chapter in connexion with chapter 10th, and learning, as I apprehended, the object of the revealing Angel, I found my doubts removed, and my confidence in the correctness of the application of the passage to the French nation, established. With this clue I have endeavored to examine various other prophecies, which respect the same period, and some preceding, and subsequent periods; with what success, the reader will judge. I acknowledge many expositions given in this work are *new*; at least they are so to me; which has excited my fear and solemn attention in the investigation of the true sense of those passages. I have endeavored to consult and compare authors on this subject; and have long been in a habit of perusing them with some pleasure. But it will be seen that I have not been governed wholly by old opinions; but have endeavored to compare Scripture with Scripture, and to follow its most obvious and natural meaning. I have no other apology to make for presenting this Dissertation to the public, than the fact that several gentlemen whose judgment I venerate, have advised

to it; and my own conviction of the truth of my scheme and the weight of the subject.

THE AUTHOR.

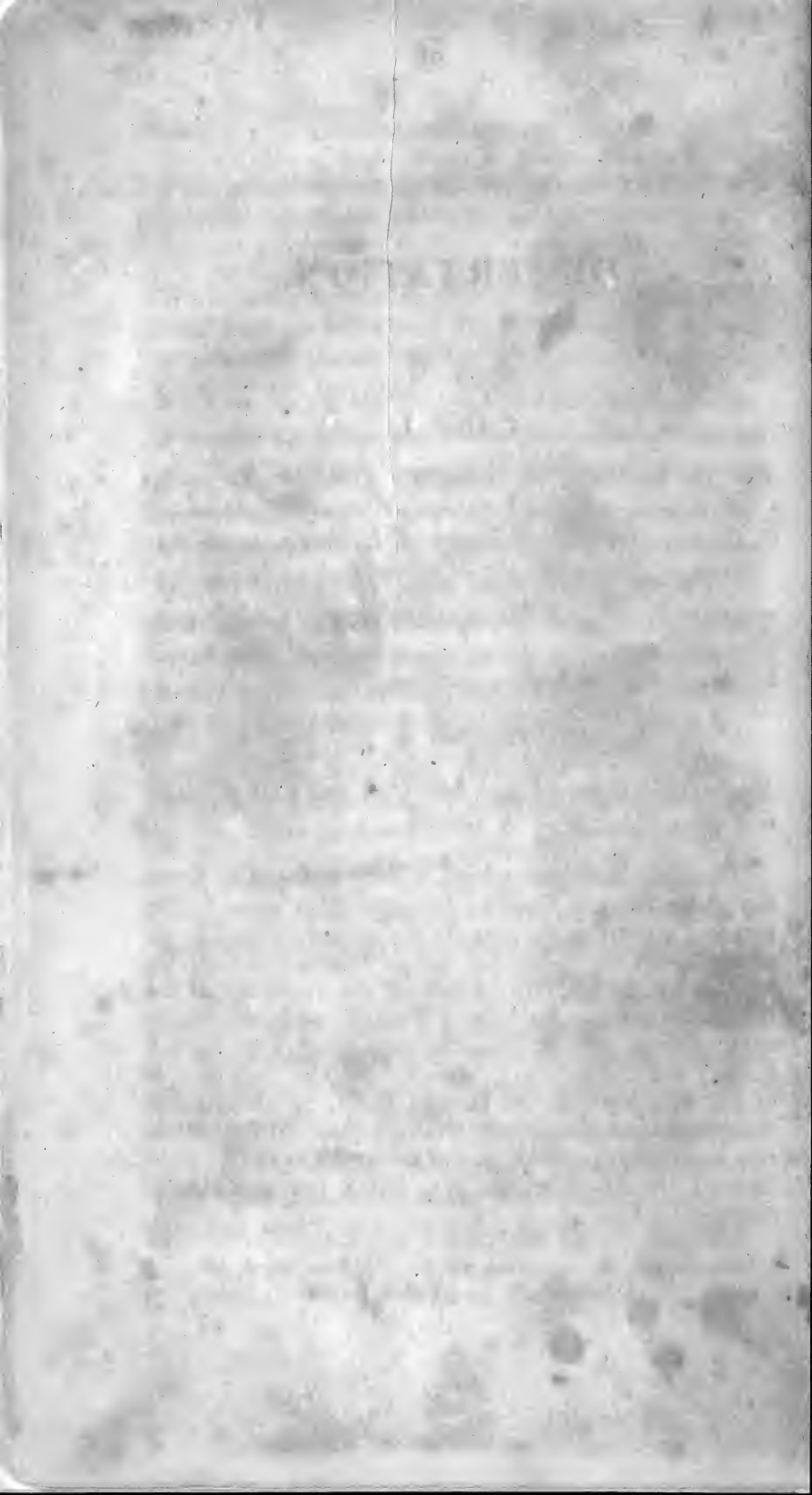
Note. Since writing this Dissertation, Mr. Faber's last volume, that upon the Restoration of the Jews, has made its appearance: Upon the perusal of which, I have been strengthened in finding so many of my opinions accord with his upon this point. His scheme relative to Ezekiel's Gog, I think *incorrect*, and have assigned my reasons in a section inserted for the purpose.

The first part of the book is devoted to a general survey of the history of the world, from the beginning of time to the present day. The author discusses the various stages of human development, from the primitive state of nature to the establishment of civilized societies. He traces the progress of science and art, and the growth of commerce and industry. He also examines the influence of religion and philosophy on the human mind, and the progress of the human race towards perfection.

In the second part of the book, the author enters more particularly into a description of the various kingdoms of nature, and the different species of animals and plants. He describes the habits and manners of the most remarkable animals, and the growth and propagation of the most useful plants. He also discusses the various diseases and disorders of the human body, and the methods of preventing and curing them.

The third part of the book is devoted to a description of the different parts of the world, and the various nations and peoples that inhabit them. He describes the climate, soil, and productions of each country, and the customs and manners of the different nations. He also discusses the progress of the human race in each country, and the various improvements that have been made in the arts and sciences.

The fourth part of the book is devoted to a description of the different systems of government, and the various forms of political society. He discusses the merits and demerits of each system, and the methods of improving and perfecting them. He also examines the influence of government on the human mind, and the progress of the human race towards perfection.



DISSERTATION.

CHAP. I.

We are taught in the prophetic parts of the sacred Scriptures, to expect the rise of a terrible, atheistical Power, and a vast influence of Infidelity, in the last days, or just before the Millennium.

THERE are many predictions of this event, both in the Old and New Testaments; some of which will be noted in the following sections.

SECTION I.

Preliminary remarks upon the 10th and 11th chapters of Daniel.

The first passage, which will be adduced to prove the proposition, is Dan. xi, from the 36th verse to the end. To prepare the way for the consideration of this passage, let the following things be premised. The prophet Daniel had twice predicted the existence of the Roman empire; in the legs of iron;* and in the fourth beast strong and terrible, having great iron teeth.† Popery had been before predicted, under the emblem of the little horn of the Roman beast, speaking great things against the Most High.‡ And Mohammedism had been predicted, under the emblem of the little horn of the he-goat;§ as Mr. Faber has ingeniously shown.||

*Dan. ii, 34, 40. †Dan. vii, 7. ‡Dan. vii, 8, 24.
 §Dan. viii, 9. ||Vol. i, p. 158.

In Dan. ix, we have an account of the prophet's fasting and supplication relative to the return of the Jews from Babylon: upon which he has his vision of their return; of the seventy weeks; of the coming and death of the Messiah; and of the destruction of Jerusalem.

Then in the beginning of chap. x, we are informed, *In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, and the thing was true; but the time appointed was long.* And the whole of the succeeding chapter is taken up in preparing to present this *far distant thing* to view. In verse 14th, the Angel says, *Now I am come to make thee understand what shall befall thy people, in the latter days; for yet the vision is for many days.* No such formal preparation was made, nor notice given, *of the great distance of the event*, when the prophet was about to predict the Roman empire; or the introduction of Popery; or of Mohammedism; although the two latter were then ten or twelve hundred years future. Here was a new subject, a most interesting thing to be revealed, the time of which was to be *long posterior* to those which had just before been predicted. The revealing Angel seems to have but *one thing* in view: *A thing was revealed to Daniel.* It was to be *a thing* closely connected with what should befall the Jews *in the latter days.* This could not refer to the destruction of Jerusalem by the Romans. For this had been before predicted;* and it was not by far so distant, as was the thing now to be revealed. The latter being what is to befall the Jews in the *latter days*, evinces, that it was to be something beside Popery. Nor did the Papal imposture ever so materially affect the Jews, as a nation, as appears to be here indicated. The thing to be revealed then, must be an event to take place near the time of the final restoration of the people anciently in covenant with God; and just before the Millennium; and an event, which will deeply affect that people at that period. It was also a thing *before predicted* by the other prophets. Dan. x, 21, *But I will show thee that, which is noted in the Scripture of truth.*

*Dan. ix, 26, 27.

Popery was not *much*, if at all, before noted in the Scripture of truth; till this prophet himself had just before predicted it.* But concerning the restoration of the ancient people of God, in the last days, it had been *abundantly* before noted by the prophets, that a terrible Power should, soon after their return to the land of their fathers attack and greatly afflict them.† Some expositors have applied this prediction of Daniel (which is to be particularly noticed in the next section) to the Papal hierarchy. But in view of the preceding remarks, it appears unnatural thus to do. And the picture there drawn does not apply to Popery, without unnatural distortions of its features. The Power there predicted is to remain in the tide of his glory, till the battle of the great day of God Almighty;‡ a thing which cannot now be believed of the Papal hierarchy. This Power, then, can be no other, than the atheistical Antichrist of the last times. The way being thus prepared, the Angel says, chapter xi, verse 2, *And now I will show thee the truth*, i. e. I will draw towards the *great object in view*. But before he comes *directly* to it, he begins, as is usual in such cases, with a line of preceding kings and events. When the Romish hierarchy was to be predicted, chap. vii, the prophet introduces that wicked power, by giving the preceding succession of the eastern monarchies. When Mohammedism was to be predicted, chap. viii, the prophet ushers in that vile imposture, by briefly alluding to the succession of the preceding powers, in the line of which it came. So in the case before us, the Angel describes a line of kings from the then present period, in order to introduce, not the atheistical Power in view immediately, but *Antiochus Epiphanes*, a noted king of Syria, *as a type of the atheistical Power, who was to rise in the last days*. This terrible Power the prophet predicts, first by his *type* Antiochus. St. Jerom informs us of its being a generally received maxim, “that it is the manner of the holy Scriptures to deliver beforehand the truths of futurity in *types*.” (Bp.

*Dan. vii, 8, 24. +See Chap. III, Sec. 2 and 4 of this book.

‡See the close of Dan. xi.

Hurd, p. 57.) We find much of this. When the Millennium was to be predicted in Psalm lxxii, it was introduced by its type, the reign of Solomon. And the Holy Spirit there, without any formal notice, slides from the type to the antitype. This is a common thing in prophetic writings. In like manner, this terrible Power of the last days is predicted, first by a description of his *type*. It is an old opinion of expositors, that Antiochus was a notable type of Antichrist, even while they supposed the Romish hierarchy to have *been* Antichrist. But much more strikingly do the type and the antitype agree, if the latter be the terrible infidel Power of the last days, as I trust will appear. The type Antiochus was to afflict the Jews grievously after their restoration from Babylon. And the infidel Power, then about to be predicted, is to afflict them much more grievously, soon after their final restoration, just before the introduction of the Millennium. The revealing Angel proceeds. Three kings he notes, who were to arise in Persia, after Darius, then on the throne. Then a fourth, richer than all the three, who should meddle with the realm of Greece to his ruin. Alexander is then noted. Then his four generals, among whom his empire was divided. Then the wars of the two most distinguished of them, called the king of the north, and the king of the south; or Syria and Egypt; in which wars the Jews were deeply interested: till the Angel, verse 21, introduces *Antiochus*, the type of the terrible Power then so far future. On this type he dwells for fifteen verses. And from the prophetic description, we learn, in the character of Antiochus, something of the character of Antichrist. In this description we observe, that Antiochus, the type of Antichrist, was a vile person; not the heir of the crown of Syria; but obtaining it by flatteries. He overflowed his enemies *with the arms of a flood*. He deposed the prince of the covenant, or Onias, the Jewish high priest. *He wrought deceitfully*, even after the obligations of solemn treaties. *He did what neither his fathers had done, nor his fathers' fathers*. He reduced strong holds, *by forecasting devices against them*. *He scattered the prey among his favorites*. *He stirred*

up his courage and power against the king of the south, who checked his progress by a furious, though unsuccessful effort of defence. Ptolemy was overcome through the treachery of some of his own subjects. Antiochus returned from Egypt with great riches. He was elated with pride; and his heart was against the holy covenant, or the church of God.* He makes another attack upon the king of the south; but not with his former success. He is annoyed with the navy of a rival power, (the ships of Shittim, or Rome,) and is obliged to return. His indignation again rages against the holy covenant, or the church of God at Jerusalem. *He has intelligence with them that forsake the holy covenant; or he intrigues with apostate Jews. Arms stand on his part; or armed soldiers are sent into Judea, to enforce his abominable orders. The sanctuary of strength, or the temple at Jerusalem, is polluted. The daily sacrifice is taken away. The abomination, that maketh desolate, is set up. Apostate Jews are corrupted by flatteries. But such as know their God, are strong and do exploits. They who understand, instruct many; yet they fall by the sword, by flame, and by captivity, and by spoil, days, (as in the original.†) Yet when they fall, they are aided with a little help. But many cleave unto them with flatteries. And some of the people of understanding fall, to try them, to purge, and to make them white, even to the time of the end.‡*

*He in fact slew forty thousand of the Jews; he sold as many more for slaves; and polluted the temple at Jerusalem.

“+The desolation of the temple, and the taking away of the daily sacrifice by Appollonius (the commissioner of Antiochus) continued three years and a half, according to Josephus.” Newton on the Prophecies. Vol. i, p. 310.

‡A celebrated modern author supposes, that the Angel here leaves the events of the days of Antiochus; and from verse 31st to 35th gives a prophetic sketch of events down to the sixteenth century of the Christian era: That verse 31st predicts the destruction of Jerusalem by the Romans, forty years after the ascension of Christ: That verses 32d and 33d predict the persecution of the primitive Christians under Pagan Rome: that verse 34th predicts the conversion of Pagan Rome to Christianity, in the revolution under Constantine, and the subsequent corruptions

Thus the Angel proceeds in his description of Antiochus, the type of the terrible Power to be predicted,

of Christianity in that empire, which gave rise to the Man of sin: And that verse 35th predicts the Papal persecutions of the witnesses down to the sixteenth century. This scheme I cannot conceive to be correct, for the following reasons:

1. Simply to predict the line of events, from the time then present, till the rise of the Power, which he had in view to predict, appears not to have been any part of the object of the revealing Angel. If it had been, it would not have been said, chap. x, 1, *A thing was revealed unto Daniel; and the thing was true; but the time appointed was long.* (See also verse 14th.) But it must have been said, that *many things* were revealed to Daniel; some of which were far distant, and some of which were near. To reveal that *one thing* appears to have been the *sole* object of the Angel in chapters x and xi. And the *manner* of his doing this appears to have been, not the predicting of a course of events which should reach to the time of the rise of the Power; but the predicting of the Power by his type, Antiochus Epiphane; and then passing immediately to the antitype. If the object of the Angel were to predict simply the course of great events, which should reach down to the rise of Antichrist, why did he dwell for at least ten verses, (from 21st to 31st, according to the scheme of this author,) on the wars of Antiochus Epiphane; and then touch so lightly on the subsequent events, which were of far greater magnitude, and which were to occupy seventeen or eighteen centuries? Why should he, after dwelling for ten verses on the affairs of Antiochus, appropriate but *one* verse to the *great event* of the coming of Christ in the destruction of Jerusalem, and of the Jewish nation by the Romans; two verses to the ten persecutions of the primitive Christian church, under Pagan Rome, and the corruptions, which issued in the Papal apostasy; and but *one* verse to all the Papal persecutions of the witnesses down to the sixteenth century? Who can account for such an amazing want of proportion in the communications of the Angel, if simply a prediction of *facts* were his object?

2. When a person or event is predicted by his type, it is not usual for the prophet, after predicting the type, to give a sketch of events, which should take place between the type and the antitype. This is usually no part of his object. But the writer, in such cases, slides from the type to the antitype, without regard to the length of time, or distance of place. This we find in Psalm 72d, in the predictions of the kingdom of Christ, with its typical reign of Solomon. This we find in the various predictions of the *coming of Christ*; and of the battle of the great day. We should hence be led to expect, that after the revealing Angel had presented to Daniel the *type* of the Power

and in a detail of events under his tyranny, till verse 36. Here he drops the type and takes the antitype, as

in view, he would pass immediately to the antitype. And this I apprehend is the fact.

3. The language from verse 31st to 35th appears in perfect unison with the preceding prediction of Antiochus. But it does not seem at all to apply to a variety of new subjects, and distant events, without a most unnatural and forced construction. Let us examine. For the ten preceding verses, it is a given point, that Antiochus is the subject. In the last of the ten, or verse 30th, we read, "For the ships of Chittim shall come against *him*, (Antiochus on his expedition in Egypt,) therefore *he* shall be grieved, and return, and have indignation against the holy covenant: so shall *he* do: *he* shall even return, and have intelligence with them, that forsake the holy covenant. Verse 31. And arms shall stand on *his* part." On *whose* part? What does grammatical construction; what does the common sense of the reader reply? Does the word *his* here relate to the person, who is the subject of the preceding verse, and of the *ten* preceding verses? Or does it relate to a new subject; a subsequent empire; and to events some centuries after the events of the preceding verse? If liberty may be taken to say the latter, may not any expositor take liberty to fix any sense to a text, which he may please? There is sometimes a shifting *in relatives*, to a different person from the antecedent, when *type and antitype* are the subject. The antecedent may be the type, and the relative may respect the antitype. But in no other cases can this be admissible. But, says the objector, does not the substance of this 31st verse decide that it relates to the siege of Jerusalem by the Romans? *And they* (the arms, that shall stand on his part,) *shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination, that maketh desolate.* Does not our Lord, Mark xiii, 14, apply this very text to the siege of Jerusalem? Answer. By no means. Daniel had spoken of the *abomination of desolation*, in three passages; chap. ix, 27, relative to the destruction of Jerusalem by the Romans; chap. xi, 31, (the passage under consideration) relative to the persecutions of the Jews by Antiochus; and chap. xii, 11, relative to the rise of Popery, or Mohammedism, or both, at the beginning of the 1260 years. And now, to which of these did our Lord, Mark xiii, 14, refer, as he applied it to the destruction of Jerusalem? Surely to the passage in chap. ix, 27, which relates to the destruction of Jerusalem by the Romans; and not to either of the two *other* passages which relate to different periods and events. We may as well say, Christ referred to the passage in Dan. xii, 11, which relates to the beginning of the 1260 years; as that he referred to that in chap. xi, 31; and thus confound the whole order of those prophecies. The very thing predicted, in

is common in prophetic writings; and he immediately describes *the thing which was to be revealed*.

the passage under consideration, forbids that it should be applied to the destruction of Jerusalem by the Romans. For *polluting* the sanctuary of strength, and *burning* it, are two very different things. The latter was performed by the Romans. But the former by Antiochus; and the whole verse, was fulfilled by him, when he with armed forces plundered, and defiled the temple; called it the temple of Jupiter Olympius; placed in it the image of this heathen god; forbade the Jewish sacrifices; and compelled the Jews to eat swine's flesh, and to conform to the idolatrous rites and manners of the heathen.

Verses 32, 33. *And such as do wickedly against the covenant, shall he corrupt by flatteries; but the people, that do know their God, shall be strong, and do exploits. And they, that understand among the people, shall instruct many, yet they shall fall by the sword, and by flame, and by captivity, many days. Who shall corrupt by flatteries these apostates from the covenant? It is said he shall do it.* Antiochus has been the subject of the whole paragraph, without the least interruption, or notice of the introduction of a new subject. The unity of the whole passage seems to decide, that the people spoken of were the Jews under the persecution of Antiochus, and not the promiscuous Christians of other nations many centuries afterwards. Verse 34: *Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.* To apply this to the revolution in Rome, and those lucrative establishments in the Church, by which Constantine designed to set the Church superior to the violence of her enemies, but which in fact proved the occasion of the rise of the Papal hierarchy, appears to violate the unity of the whole prophecy. Verse 35; *And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.* And does this relate to a new subject *still*? To the persecuted witnesses under the Papal hierarchy, down to the sixteenth century? Will not such a mode of exposition open the door to the wildest conjectures of men, in the interpretation of prophecy? There appears to be a perfect unity in the whole fifteen verses, (from the 21st to the 35th inclusive,) which is incapable of being broken, or of permitting the different parts to be applied to a variety of different powers, and in far distant ages. And it is a fact, that events took place under Antiochus Epiphanes, which appear to answer to every part of the predictions. (See 1 Macc. i, 21—23. and from the 41st to the end; and chap. ii. 2 Macc. the 2d, 5th, 6th, 7th, and 8th chapters; and Heb. xi, 35—38.) It being said, that *some of them of understanding should fall to try them—to the time of the end, because it is yet for an appointed time*, does not neces-

SECTION II.

This Infidel Power predicted in Dan. xi, from the 36th verse to the end.

THE way being thus prepared, the Angel comes to the Power, who was to be revealed, whose time was long; or who was to exist just at the close of the wicked ages of the world.

And the king shall do according to his will, and he shall exalt himself and magnify himself above every god; and shall speak marvellous things against the God of gods; and shall prosper, till the indignation shall be accomplished; for that, which is determined, shall be done.

Upon this verse, let the following things be noted:

1. That here is a change of characters, or a new subject introduced, is acknowledged by expositors; and is evident from all that follows. What precedes was but a few centuries after Daniel's time. But what follows, or what the Angel had in *view* to reveal, was to take place at a time then *far distant*, just at *the time of the end*. This we learn from verse 40th; *And at the time of the end shall the king of the south push at him; and the king of the north shall come against him.* What precedes the 36th verse, is spoken of the king of the south, and king of the north; in order to exhibit Antiochus, as has been shown. But now, at the time of the end, many centuries *after* the time of Antiochus, we find those two powers uniting against a *third* Power; who is the new Power introduced verse 36th. *And the king*, says the Angel; q. d. The king, that I have in view; who has been described in his *type*; and is now to be described in his *own* character.

sarily carry our thoughts to the battle of the great day, nor to the end of the world, nor to the sixteenth century; but to the end of the tyranny and persecutions of *Antiochus*, the subject then under consideration. As Antiochus was presented here as the type of Antichrist, so the *end* of his persecution was typical of *the time of the end* of the antitypical Antichrist.

2. By a king, in the language of prophecy, is generally to be understood a kingdom, or civil power, whether monarchical, or republican; and not an individual person. In this sense we are to understand the king in this text. Instances of this kind in prophecy are numerous.

3. In this passage we are presented with a great *atheistical* Power, who in his commencement is to be *anarchical*; raised up to be an instrument of the Divine indignation; and who is to prosper, till that work of judgment shall be accomplished. His licentiousness is first noted; *he shall do according to his will*; breaking every restraint. His anarchy follows; *and he shall exalt himself and magnify himself above every god*; i. e. above every king or legitimate ruler. That this is the sense of the passage, is evident. The following clause decides it, where the Most High is called, *the God of gods*; i. e. the King of kings, and Lord of lords. Kings and earthly rulers are, in Sacred Writ, called *gods*. *I said, Ye are gods*. *Thou shalt not revile the gods*; i. e. thou shalt not speak evil of the rulers of thy people. *God standeth in the congregation of the mighty*; *he judgeth among the gods*. In such passages, kings, and other lawful rulers are called *gods*; which passages may suggest the true sense of this Power's exalting himself above every god. War with kings was to be among his first characteristics. His Atheism follows; *and shall speak marvellous things against the God of gods*. He shall blaspheme and deny the God of heaven, the King of kings. And a train of astonishing successes shall follow, or attend his arms, till the work of judgment, for which he is raised up, shall be accomplished. For the Divine counsel has originated the event for judgment; and nothing can frustrate its accomplishment.

Verse 37; *Neither shall he regard the god of his fathers, nor the desire of women; for he shall magnify himself above all*. Kings, and the God of heaven, were before denounced. Now his fathers' god, their pretended *head of the church*, so long venerated, even as a god, in all Popish countries, is by this Power rejected.

And the Seed of the woman, to be the mother of whom was the fervent desire of the Jewish women, before his incarnation, and whose vicar the god of the fathers of this infidel Power pretended to be, is impiously disregarded, and his religion abjured. Eve upon bearing her first son, exclaimed, *I have gotten* the man, the Lord, as in the original. Her desire to be the mother of the promised Seed, suggested to her fond imagination, that this babe was the person. This same general desire continued in after ages. And it was perhaps chiefly on this account, that barrenness in Israel, where the Seed of the woman was to be born, was deemed so great a reproach. *The desire of women*, therefore, seems a suitable enigmatical appellation of the Messiah then to come, and then thus *desired by women*.

How exactly does the character, here given to the infidel Power, accord with the New Testament characteristics of Antichrist! *He is Antichrist, who denieth the Father and the Son. Denying the Lord, who bought them. Denying the only Lord God, and our Lord Jesus Christ. Despising dominion; speaking evil of dignities.* Such predictions in the New Testament probably allude to this very passage in Dan. xi, 37. They identify the subject of their description, with that of the prophet; or show that the Power predicted in both, is the *same*. For the first thought of the application of *the desire of women*, to Christ, I am indebted to Mr. Faber. At first, the application appeared to me doubtful. But on deliberation, I apprehend it to be correct; so perfectly does it agree with the characteristics of Antichrist in the New Testament, as is noted above; and as may further appear.

The supposition that the clause, *Neither shall he regard—the desire of women*, is the same with the characteristic of the Papal hierarchy, *Forbidding to marry*, cannot be admitted. For the Power under description is a power different from Popery, as has been hinted at, and as will more fully appear in the course of this Dissertation. And the two passages literally express different things. *The desire of women* must mean what women desire. It must mean the object of the desire,

which women did then entertain, when the passage was written. But *forbidding to marry*, is quite another thing.*

Verse 38; *But in his estate shall he honor the god of forces.* When this Power shall view himself established, although he deny God, and Christ, and all legitimate authorities, yet shall he acknowledge *Mozim*, (in the Heb.) translated by Mede and others, *gods-protectors*; i. e. *tutelar gods*. He shall adopt his fancied deities, like the country-gods of the ancient heathen. Some things highest in popular estimation, shall be reputed as gods. Or some deceased champions of their Infidel order shall, in the impious fancy of their followers, be deified; and perhaps their bones deposited in some temple.

Or after this Power shall gain national importance, he shall honor *military munitions*, or pay his first attention to the arts of war; a sense which the term *Mozim* may bear.

The last part of verse 38th; *And a god whom his fathers knew not shall he honor with gold and silver and precious stones and pleasant things.* Although his fathers' god, and all gods, have been rejected, yet a *god*, or *ruler*, of foreign descent, shall by and by come to be acknowledged by this Power, and honored with the greatest magnificence.

Verse 39th; *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.* This infidel Power shall overrun strong holds, and powerful nations, with this foreigner at their head, who shall be

* Should any doubt relative to this exposition of the passage, let them examine the following; Neither shall he regard, but shall destroy the monarch of his own nation: And his queen, and hundreds of thousands of innocent females, shall he destroy, as though the desire of women for their lives, for the lives of their children, and for that protection, which is their due from man, were wholly disregarded. The queen, and 250,000 females were murdered in France, during the reign of terror there.

received as their supreme ruler, and honored with the highest dignity. And he shall lead them to subdue states and nations; and shall distribute their governments among his favorites for his own aggrandizement.*

Verse 40th; *And at the time of the end shall the king of the south push at him; and the king of the north shall come against him, like a whirlwind, with chariots and horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*

When the period of the 1260 years of the depressed state of the Church, shall have nearly arrived, or may be viewed as approaching, new troubles shall arrest this mighty Power, from powers here called *the king of the south, and the king of the north*. These, in the preceding parts of the chapter, were appellations given to Egypt and Syria. Those places are now under the dominion of the Ottoman empire. These appellations may be designed to designate *that empire*. The Ottoman empire, it is thought, is soon to be subverted under the sixth vial, in order that the way of the return of the children of Abraham to the land of their fathers, may be prepared. (See vial 6th, in chapter iv, of this Dissertation.)

The sixth trumpet established the Ottoman empire, by loosing the four Turkish sultanies, which were bound upon the river Euphrates.† And it is expected the sixth vial will effect the ruin of the Turks; and this at a period not far distant.‡ The attack in this passage in Daniel, of the king of the south, and the king of the north, upon the infidel Power, may probably be an event introductory to the judgment of the sixth vial. The Ottoman empire may in some way provoke the infidel Power to its own ruin. Whether this will be the case, or whether some other two powers, one on the south, and the other on the north of the infidel Power,

* The Hebrew word *Mehir*, rendered by our translators *gain*, signifies a *price, worth, value*. See Micah iii, 11, and 2 Sam. xxiv, 24. But the *radical* idea is, *to exchange*. He shall divide out the nominal crowns of his conquered nations, for an *exchange* of homage and aid, which in his turn he is to receive.

† Rev. ix. 13.

‡ Rev. xvi. 12.

will be found to unite, with a view to check their common enemy, time will decide. But the immediate, subsequent entering of the infidel Power into the countries, and his *overflowing, and passing over*, and soon being found in the *glorious land*, or Palestine, and thence passing into, and subduing Egypt, and Libya, seems clearly to indicate, that the new attack is to be from the Ottoman empire. For all those places are now under the dominion of the Turks. And the circumstance that the king of the north is described as coming against him *like a whirlwind, with a navy, (many ships)* as well as with armies of infantry and cavalry, (*chariots and horsemen,*) seems to indicate a powerful coalition with the Turks, in this attack upon the infidel Power. But concerning this, time and events will decide.

Verses 41st—43d; *He shall enter into the glorious land, and many countries shall be overthrown; but these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps.* Great success attending the arms of the infidel Empire in this his first expedition into the east, is here indicated. Having entered into the countries, probably of Turkey in Europe, and having overflowed, and passed over the ancient Hellespont into Asia Minor, he enters into Palestine, from the north, laying all the Turkish provinces at his feet. The south eastern Arabs, in Arabia Felix, escape as being far out of the line of his tour. But the express exception of these implies, that the other countries generally, in those parts, will fall before him. He beats his way round into Egypt, where he makes a thorough conquest, and finds access to whatever treasures the subdued people may have in their possession. Ethiopia, (probably not the African, but the Arabian,) and Libya, or the States of Barbary (now subject to the Turks) are to become subservient to his views. Thus he finishes

a most extensive and prosperous expedition, in which probably the judgment of the sixth vial is fulfilled, in the subversion of the Euphratean empire, that the way of the return of the Jews and Israelites to the land of their fathers, *may be prepared.*

Verses 44th and 45th; *But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him.* These tidings out of the east, and out of the north, probably will relate to the return and conversion of the ancient people of God. Their return and conversion may be expected soon to succeed the overthrow of the Turks. And the infidel Power evidently feels his interest extremely affected by these events. To have such an influence set up within his lately acquired territories, in favor of the Christian Religion, and of those powers, who support it, will fill him with rage. Perhaps a colony of infidel Jews, planted by him in Palestine, are now converted. These tidings will reach him *from the east*, (Palestine) *and from the north*; by the way of some rival power, which lies north of his capital. Or, these tidings may be said to be out of the *east* and out of the *north*, as they will *respect things in Palestine*, and the collection of the ancient people of God from *northern* regions, and their moving toward the Holy Land. The infidel Power will therefore be excited to collect his vassal kings and others, for a *new* expedition into Palestine;*

* That this passage in Daniel xi, from the 40th verse to the end, predicts two expeditions of the infidel Power into Palestine, and at some distance of time from each other, I trust will appear very evident from collateral prophecies, which will come into view in the course of this Dissertation. This concise prophecy in Daniel makes no mention of this Power's crossing the Mediterranean, to return home from his first expedition; or of any events, after he subdues Egypt, and has the Ethiopians and Libyans at his steps, till the tidings out of the east and out of the north trouble him, and call him again to Palestine. But we cannot infer from this, that he returns to Palestine from

and to unite in a vast confederacy for the utter extirpation of the new church of God in Jerusalem.* The seventh vial finds him there, pitched in the ancient Armageddon, at the head of his vast coalition of the kings of the earth, and of the false prophet; and it plunges him in ruin.† Here, under the most signal judgment of the great Head of the church, he *comes to his end, and none shall help him.*

Other passages in the Old Testament predict this infidel Power and his overthrow in Palestine. But as the way may be better prepared to form a right understanding of them, the consideration of them will be deferred till the last chapter of this Dissertation.

Egypt; or that the event takes place immediately, or before he returns home from his first expedition. The contrary of this will doubtless appear to be the fact. This first expedition prepares the way for the restoration of Israel, by the subversion of the Ottoman empire; as I trust will appear. And the return of God's ancient people, their conversion to Christianity, and the preparing of the way for the last coalition against them, must occupy *some time*; as long a time, I apprehend, as the space between the sixth and seventh vials. For I believe it will appear, that the first expedition of this infidel Power will fulfil the sixth vial; and that the second will open the way for the fulfilment of the seventh. To suppose that this prophecy in Daniel predicts but one expedition of the infidel Power into Palestine, is, to involve the subject in great obscurity. The first expedition being said to be *at the time of the end*, (verse 40,) amounts to no objection against there being two expeditions. The slaying of the witnesses is said to be, *when they shall have finished their testimony*. Yet some authors suppose that the event may consistently with this be more than three centuries before they shall have actually finished their testimony. This I believe to be *incorrect*. Yet I think it very consistent with the language of prophecy, where the year is not specified, to say, a thing is *at the time of the end* when it is yet as far distant, as is the time of the sixth vial from that of the seventh.

* See last chapter of this Dissertation.

† Rev. xvi, from the 13th verse to the end; and xix. 19, 20, 21.

SECTION III.

Antichrist another Power beside the Papal hierarchy.

It has been the general opinion of Protestant divines, that the predictions concerning Antichrist were fulfilled in the Papal hierarchy. But some of late explode the idea: And I believe they do it with propriety. Mr. Faber has clearly shown the incorrectness of former expositors upon this point. No doubt the Romish hierarchy was *Antichristian* to a dreadful degree. It was the little blasphemous horn of the Roman beast, into whose hands the saints were to be delivered for 1260 years.* It was the apostasy predicted by the Apostle Paul, when he said, that *some in the latter days should depart from the faith, giving heed to seducing spirits, and doctrines of devils.*† It was the second beast in Rev. xiii, 11, *which rose out of the earth; which had two horns like a lamb; but which spake like a dragon.* It is the woman in Rev. xvii, 3; the *Mystery, Babylon the great, the Mother of harlots, and abominations of the earth.*‡ But the Papal hierarchy was not the *only*, or last, power predicted to be raised up in judgment to the wicked world, as too many have seemed to imagine. A Power was to be raised up, for the execution of judgment on the wicked nations, to destroy that *Mother of harlots, to hate her, and to burn her with fire.* Surely this terrible Power was to be *subsequent* to the reign of Popery; and distinct from Popery. The characteristics of this new Power, or Antichrist, are such as were never applicable to Popery. The Romish hierarch never denied the Father, or the Son; did not deny that Jesus Christ has come in the flesh. The Pope professed the highest veneration for God, and Christ, and the Christian Religion. And though his profession was hypocritical; yet it having been uniform from the beginning, and thus constituting a characteristic, it evinced that he was not the Anti-

* Dan. vii, 8, 25. † 1 Tim. iv. 1, 2. ‡ Rev. xvii. 5.

christ of the last times. For it is the essential characteristic of the latter, that he denies the Father and the Son; denies that Jesus Christ has come in the flesh.* The predictions noted in this Dissertation decide, that Antichrist was to be a terrible, atheistical Power, to arise in the *last days*, and to bring upon itself *swift destruction*. *He ascendeth from the bottomless pit, and goeth into perdition. His judgment lingereth not, and his damnation slumbereth not.* His ruin is nearly connected with his origin. His reign is thus to be of short continuance. But could this have been said of the Papal hierarchy? Surely not. That was to continue for many centuries; even 1260 years.

We shall find in the predictions to be noted, that it is the *Roman beast*, under his last head; and not the *Papal* beast; nor the little horn; nor the false prophet, that is to be found in battle array against Christ, at the time of the end, or of the seventh vial. Dan. vii, 11; *I beheld then because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here the great Power, predominant upon the ground, at the commencement of the *battle of that great day of God Almighty*, is the *Roman beast*, in distinction from the Papal power. This accords with the various descriptions of the same event in the Revelation to St. John. There we find that the Powers, then in array against Christ, are the *beast* and *false prophet*; the Roman beast under his last head, and Popery. In the various passages, where these Powers are mentioned at that period, they are found in this connexion. The beast is first, and predominant. In Rey. xvii, we shall find this terrible beast is bearing the Papal harlot to her execution; and is to be her executioner. These representations all imply, that Antichrist was to be another Power beside the Papal hierarchy.

The present state of this hierarchy utterly forbids, that she can be that vast terrific Power, in terrible array against Christ, in the last days. The Romish hierarchy

*1 John ii, 22.

has already fallen under the iron grasp of a far superior Power, who is inflicting the judgments of heaven upon her. And to whatever degree of mischief to the people of God, this hierarchy may be made an engine of policy and ambition in the hands of this superior Power, she will never more be predominant. She will be nothing more than a political puppet in the hands of an Imperial master. The latter is the terrible Power, the beast, whose body is to be destroyed, and given to the burning flame.

Antichrist, or the great Power predicted in Dan. xi, 36, is *at*, or *near*, the time of the end, to be engaged in a war with the king of the north, and the king of the south; Dan. xi, 40. No such event as this was ever fulfilled with respect to the Papal power; nor can it ever be, according to any present probability. This one consideration must afford a full decision, that Antichrist, the terrible Power of the last days, is distinct from, and subsequent to, the Papal power. It will appear, I trust, in all the predictions to be noted in this Dissertation, that Antichrist is a distinct Power from Popery.

When the reformation under Luther, the art of printing, and the revival of learning in Europe, had unveiled the abominations of Popery, millions, whose pride of heart would not permit them to embrace the doctrines of the reformation, would easily be induced to deny God, and the Christian religion. This was a process very natural in old, corrupt, Popish countries, after the mummery of their false system was exposed. And especially was this the case, among a people constitutionally licentious, volatile, haughty, and impatient of every moral restraint. Such a people would need only an association of subtle, Infidel philosophers, under the instigation of the old serpent, to institute a scheme which would give birth to the Antichrist of the last time. And such will appear to have been his origin.

SECTION IV.

Antichrist predicted by the Apostles.

IN 1 John ii. 18, we read, *Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.* This Epistle is supposed to have been written with a principal view to the Christian Jews. A principal object of the writer probably was, to exhibit the beauties of the Christian character, in contrast with the bitterness of the unbelieving Jews, and of the carnal heart; and to evince the great doctrine, that Jesus Christ is the true Messiah; in opposition to the infidelity of the Jews.*

This Epistle is supposed to have been written just before the destruction of Jerusalem; which was one coming of Christ, or a lively type of the destruction of Antichrist at the battle of the great day. This circumstance may explain the writer's saying, *it was the last time; in the original, the last hour.* It was then, as it were, the last hour, previous to the coming of Christ, in the fatal catastrophe of the Jewish nation. There were at that time many violent opposers of the doctrine of the Divinity of Christ, especially among the Jews, and the Judaizing teachers;† from which event the

*It has been supposed by some, that St. John, in this Epistle, had his eye upon the heresies of the Gnostics and Ebionites. The Gnostics, a heretical, gentile sect, from Simon Magnus, boasting of their knowledge sufficient to teach men the things of God, denied the humanity of Jesus Christ; and held that he suffered only in appearance. The Ebionites, a heretical sect of Jewish Christians, denied the Divinity, and the miraculous conception of Jesus Christ; yet pretended to hold that he was sent of God. Possibly the sacred writer had his eye upon these heretics. They virtually denied the Father and the Son, and thus were antichrists. But the infidelity and bitterness of his nation, the Jews, and the hordes of Judaizing teachers, whom Paul calls *dogs, evil workers, and the concision*, Philip. iii, 2, probably were one great occasion of his writing this Epistle.

†Titus i, 10, 11.

Apostle infers, that it was the last hour with that unbelieving nation. And so it proved in fact. For *wrath soon came upon them to the uttermost.** Eleven hundred thousand of the Jews perished by the sword, at the siege and taking of Jerusalem by the Romans. And more than fourteen hundred thousand were destroyed in that war. Their Temple was burnt; their city destroyed; and the small remnant of the Jews were sold for slaves to different nations. *Ye have heard that Antichrist shall come.* He alludes to predictions of an event, which was then *far future*. When he adds, *even now are there many antichrists*, he could not mean, that these many antichrists constituted *that* Antichrist, who, they had heard, was to come. He distinguishes between that Power, *then far future*, and the petty, individual antichrists of his day, putting one in the singular, and the other in the plural. We may view the passage, as amounting to what is expressed in the following paraphrase: "Ye are assured in various predictions, that a terrible Power, which may properly be styled Antichrist, on account of his enmity against the Christian cause, shall arise in the last days; and shall bring upon himself swift destruction. So that the appearance of that wicked Power shall be a certain token of its then being the *last time*, with the enemies of the Church. And even now are there many among our countrymen, of the same bitter, infidel spirit; by which we know it to be the last time with the Jewish polity." Josephus informs, that in the last tremendous scenes, of the destruction of the Jews, it was common for them "to make a jest of Divine things, and to deride, as so many senseless tales, and juggling impostures, the sacred oracles of their prophets." They were given up to the most gross and barefaced infidelity; and thus they were the antichrists of that day. Or they may be viewed as a *type* of the great Antichrist of the last time. *Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son.*†

*See Josephus on the destruction of Jerusalem.

†1 John ii, 22.

*And every spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.** Here it is the decided *character* and *spirit* of Antichrist, that he is a gross Infidel: Not merely loving to have pre-eminence; or corrupting the ordinances of Christ; as did the Romish hierarchy; but expressly *denying Christ*; having the very spirit, which the infidel Jews possessed. The Apostle in the above passages teaches, that the Antichristian spirit, then existing, indicated that it was the *last hour* with its subjects. But it was the last hour only with the Jews. It was *their* gross infidelity then, which he calls the spirit of Antichrist. His inference, that the spirit of Antichrist, then existing, indicated, that it was the last hour with its subjects, was deduced from this fact, which he understood to be a truth; viz. that the rise of Antichrist was to be but a short time, *like an hour*, before his utter destruction. The reasoning of the Apostle rests on this ground. For surely if Antichrist might exist many centuries, as did Popery, before he *goeth into perdition*, the Apostle could not have inferred from the existence of the spirit of Antichrist in his day, that it was the *last hour* with its subjects. We arrive then at this conclusion from the remarks of St. John, that Antichrist is another Power beside the Papal hierarchy; and that his rise was to be but a short time before the battle of the great day. And these ideas we find clearly exhibited in various prophecies.

The Apostles, Paul, Peter, and Jude, were express in predicting this terrible Power; and in describing the propagators of his Atheistical, licentious doctrines. Paul, in his first Epistle to Timothy, iv, 1, predicts the apostasy and superstition of the church of Rome; which, as he informs us, were to take place *in the latter days*. And in his second Epistle, iii, 1, he makes an advance, and predicts the rise of *another*, and *later* Power; and one of a different character. The prediction respects that vast influence of Infidelity in the

*1 John iv, 3.

Christian world, which attends the rise and progress of Antichrist. *This know also, that in the last days, perilous times shall come; q. d. This know, over and above what I before predicted concerning the Papal apostasy: This event is to be subsequent to that; viz. in the last days. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they, who creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres (the Pagan magicians of Egypt) withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. Here we have a striking description of the malignant passions of men let loose from the restraints of Religion, and of a good education; as was to be the case in the last days, or in the reign of Infidelity. Even these characters, after they have fixed their characteristic of Infidelity, may adopt some trite form of godliness; having found the necessity of it, for their existence in the world; or to cover their enormities, and propagate their sentiments with more fatal effect. And their clandestine operations in the propagation of their principles, are strikingly hinted, by their *creeping into houses*; as well as their fair, philosophical pretensions, as *learners; ever learning*: and the corrupt, reprobate state of their hearts is described, and their utter hostility to the truth.*

Of the same characters Peter thus writes;* *Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of,*

*2 Peter iii, 3.

that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. There have ever been men of this infidel cast. But in the last days there is to arise a generation of them, whose influence and audacity are to be such, that they are spoken of as though such men never before existed. Peter proceeds to note their wilful ignorance of the deluge, and of the future judgment. He exposes the falsehood of their premises; and the sophistry of their reasonings. All things had *not* continued as they were from the beginning. But what if they *had*? This would be no evidence that they will *always* so continue. But God had once controlled the laws of nature, and deluged the world, in judgment on an impious generation; notwithstanding that these scoffers deny it; and may ransack the bowels of the earth, to give plausibility to their denial. And the same word of God, which predicted the deluge, has predicted the coming of Christ, which these scoffers deny. As the former was fulfilled, so will be the latter. Peter, in his second Epistle, 2d chapter, gives a farther description of this Power of infidelity, and its impious agents;* in which are the

*Peter does not here expressly give information *when* the Power of infidelity and licentiousness, which he predicts, shall arise. But in his descriptions, it is most manifest, that whatever primary or partial fulfilment they might receive, in the different ages of the world, they were to receive their principal accomplishment in the terrible Power of the last days. For Peter's descriptions perfectly harmonize with the other predictions respecting this Power. And in the other predictions generally, we learn *when* the event is to be accomplished; that it is in the *last days*, or just before the Millenium. Peter, in his first Epistle, had given express information, that the time of the abominable characters which he had described, was to be *in the last days*. And he here gives sufficient evidence, that the characters described are the *same*, not only by the sameness of this description with the other descriptions of Antichrist, but by informing, that they *bring upon themselves swift destruction*; and that their

following characteristics: *Privately bringing in damnable heresies; denying the Lord who bought them; and bringing upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you;—whose judgment now of a long time lingereth not; and their damnation slumbereth not.* He enforces this latter idea of their impending ruin, by mentioning the ruin of the old world, and of Sodom and Gomorrah. He then proceeds in noting the various traits of their character; such as, *Walking after the flesh; despising government; presumptuous, self-willed; not afraid to speak evil of dignities; having eyes full of adultery; beguiling unstable souls; possessing hearts exercised with covetous practices; cursed children; who have forsaken the right way, and gone astray; following the way of Balaam.* Balaam went to curse the people of God. These follow him. They are also *wells without water; clouds carried with the tempest; they speak great, swelling words of vanity; promising liberty, while they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought into bondage.* Liberty is their darling theme; while corruption is the origin, and slavery the result of their principles.

Jude fills his Epistle with lively descriptions of this same Power of infidelity, and of the scoffers of the last days. He speaks of the characters, that he was about to describe, as being *before of old ordained to this condemnation.* Here we find a clue to direct us in the inquiry who they are. In the original it is, *Of old fore-written to this judgment;* alluding, no doubt, to the an-

judgment lingereth not, and their damnation slumbereth not; expressions, which must be viewed as relating to the battle of that great day of God Almighty, in which the short reign of Antichrist is to terminate. When we consider this, and view the descriptions given by Peter in the light of the various predictions of Antichrist, especially those given in Jude, we must be convinced, that though this chapter in Peter may have had many partial fulfilments, it will receive its *particular* fulfilment in the rise and progress of Antichrist.

cient predictions written by the Prophets concerning this Power. Much was forewritten, or predicted in the ancient prophecies, concerning this terrible Power of the last days; particularly in the passage in Dan. xi, 36, already noted; and in other passages mentioned in the third chapter of this Dissertation. But the minor events of the Gospel period were not of old *forewritten*, or predicted in the Prophets.

The agents of Antichrist, the propagators of his sophistical principles, will be found like wandering stars, spread over the Christian world. Perhaps these warnings, given by the Apostles to the churches, have reference to these agents of Antichrist, who propagate his sentiments, as well as to the characters who first gave him birth. Jude describes them, *Ungodly men, crept in unawares, denying the only Lord God, and our Lord Jesus Christ.* Here is the notable characteristic of Antichrist: *Denying the Father, and the Son: Denying that Jesus Christ is come in the flesh: speaking marvellous things against the God of gods; and disregarding him, who was anciently the desire of women.* Jude, verse 14, affords another clue for our guidance in our researches concerning the character and the period of the subjects of his description, by quoting a prophecy of Enoch, the seventh from Adam; who, he informs us prophesied of *these* very men, saying; *Behold the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all, that are ungodly among them, of all their ungodly deeds, and of all their hard speeches, which ungodly sinners have spoken against him.* Here we are taught by the Holy Ghost, that the wicked Power, of which we here have warning, is the Power to be in existence, when the Lord shall come to destroy his enemies; meaning, no doubt, primarily, his coming in the battle of the great day of God, preceding the Millennium; that it is their great wickedness, and hard speeches against him, in his people, which will be the immediate occasion of that dreadful judgment; and that their wickedness and ruin are to be so signal, that they were expressly noted in the prophecy of Enoch, who lived seven or eight hundred years before the flood.

How striking, that this precious fragment of primitive prophecy, should be preserved for fifty centuries, to designate, with other scriptures, the period and ruin of Antichrist! Jude, as did Peter, notes the signal ruin of ancient most inveterate enemies of God, (of infidels in Israel, of Sodom, and of the rebel angels) as an emblem of what is just ready to be executed on these enemies of Heaven and earth, when they shall make their appearance. He then proceeds to recapitulate some of their characteristics noted by Peter, in his aforementioned 2d Epistle, 2d chapter. And he adds to them such as the following; *filthy dreamers; going in the way of Cain; and perishing in the gainsaying of Korah.* Cain hated and slew his brother, *because his own works were evil, and his brother's were righteous.** Korah, Dathan, and Abiram, with their impious company, rose against the order of religion and government established in Israel; and perished under the immediate avenging hand of God. *These will perish in like manner.* This affords evidence, that the characters described are the agents of Antichrist: For he is thus to perish. The description proceeds: *Clouds without water; raging waves of the sea; foaming out their own shame; wandering stars; to whom is reserved the blackness of darkness for ever: Murmurers, complainers; speaking evil of things, which they know not.* As they are wandering stars, (i. e. carrying on their operations in different countries,) they murmur and complain, under some sly pretence, against whatever impedes their purposes. *Having men's persons in admiration because of advantage; i. e. flattering the tools, and cringing to the more important agents of their cause.* Verse 17; *But, beloved, remember the words, which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last times, who would walk after their own ungodly lusts. These be they, who separate themselves, sensual, having not the spirit.* Here the persons described are identified with the scoffers of the last days, predicted by the other Apostles, Paul and Peter, in the passages above noted: and the Church is called upon

*1 John iii, 12.

to remember those predictions. There is something striking in the last characteristic given. They *separate themselves*. Their plans are formed separately from the mass of mankind. All is done in the dark. This accords with their *first feature* given by the same Apostle; *Ungodly men, crept in unawares*. This *first and last* feature predicted, has a striking relation to the rise and progress of the licentious infidel Power under consideration.

SECTION V.

Antichrist predicted in Rev. 12th chapter.

IN this chapter the church of Christ is symbolized by a *woman* away in the aerial heavens, *clothed with the sun; the moon under her feet; and on her head a crown of twelve stars*. The desires and exertions of the Church for the propagation of the Gospel, and the salvation of men, are represented by *the woman traveling in child-birth, and pained to be delivered*. The devil is symbolized by *a great red dragon, having seven heads and ten horns, and seven crowns on his heads; and his tail drawing a third part of the stars, and casting them to the ground*. And his rage against the cause of Christ is represented by his *standing before the woman, to devour her son as soon as it was born*.* The eventual safety of the succession of the Church, is represented by the *child's being born; and being caught up to the throne of God*. The devil now persecutes the Church; upon which the woman flies into the wilderness for 1260 years. From what follows in the chapter, we learn, as it is thought, that the war of the devil against Christ was carried on, through the dark ages of Popery, in the symbolical heaven of the Papal church. The devil fought under the standard of Religion, in the corruptions and persecutions in that wicked system. But at the time of the reformation under Luther, the devil was cast out of

*This may be in allusion to Pharoah's destroying the male infants in Israel. Exod. i, 22. Isai. li, 9; and Ezek. xxix, 2, 3.

this symbolical heaven, by the exposure of the abominations of Popery, to the symbolical earth; or where he commenced a system of Infidelity, and of direct opposition to the Protestant cause. This new system of opposition the devil is represented as instigating with great rage. *Woe to the inhabters of the earth and of the sea: for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time.* The inhabters of the earth and of the sea, being contrasted with the heaven of the Church, or a sincere and zealous profession of Religion, must mean the great mass of Infidels, scoffers, and non-professors. For these bear a similar relation to the church of Christ, to that which the earth bears to the heavens. And they are likewise denominated inhabters of the sea. The great mass of the people of this character are said to be *like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.** The sea is repeatedly used to symbolize the mass of God's enemies, who are marked out for judgment.† And their peculiar state of revolution and effervescence, at the time of the devil's coming down to them, may well entitle them to the appellation of *the inhabters of the sea.* Luke xxi, 25, *The sea, and the waves roaring,* are expressions of similar import. The infernal power will now bring into the most furious operation his new and master-engine against the Church, because he learns that the kingdom of Christ is *at the doors.* The Church is therefore represented as *again* fleeing into the wilderness. And floods of delusions, of wicked agents and impostors, of falsehoods and abuse, if not of national rage, armies, and bloody violence, *will be excited,* as though belched forth against the cause of Christ, out of the mouth of the old serpent, like an overwhelming torrent: Insomuch, that nothing can save the cause of Christ from destruction, but signal interpositions of Providence, in counteracting those violent measures, and confounding the enemy; like the earth opening her mouth, and swallowing up floods of water. All this implies the rise of a

*Isai. lvii, 20. †See Rev. viii, 8, and xvi, 3; also xvii, 1, 15.

terrible Antichristian Power, at that period, who by himself and his agents, shall be the instruments of these tremendous operations. For though the devil is represented as being the mover of these scenes of opposition and violence; yet his being symbolized by a great red dragon, of seven heads and ten horns, and seven crowns upon his heads, indicates that his operations will be through a Power of this description. By the dragon, (says an expositor) "we understand the devil in the heathen emperors of Rome."* Satan's operations against the Christian church, when she was *first* travailing in birth for the propagation of the Gospel through his dominions in heathen lands, was by the instrumentality of bloody *Pagan Rome*. And his last, violent operations against the Church, previous to the Millennium, and while she is again peculiarly struggling to propagate the Gospel through heathen lands, † will be through the instrumentality of *Infidel Rome*, under her *last head*. And both these states of Rome, (or Rome Pagan, and Rome Infidel, under her last head,) are unitedly symbolized, Rev. xiii, 1—11, by a beast of seven heads and ten horns. And Rome Infidel, under her last head, is symbolized, Rev. 17th chapter, by a scarlet beast of seven heads and ten horns. The devil therefore, the malignant manager of these beasts, and who gives to them *his power, and seat, and great authority*, though he be an invisible agent, is represented as having the body of a great red dragon, with seven heads and ten horns, and seven crowns on his heads. The reason of which no doubt is, that his most violent, and mischievous operations were to be through a Power of this symbolic description; the revival, and last reign of which were to fulfil the predictions concerning the Antichrist of the last times.

*Pool on Rev. xiii, 1. †See Rev. xiv, 6, 7, 8.

SECTION VI.

The Roman, Papal, and Antichristian Beasts.

IN order to find the terrible Power under consideration among the prophetic beasts, we will examine three portions of Scripture, in which those beasts, which relate to Rome, are found. Although references are repeatedly made to some of these beasts, we find a full description of them given only in three passages; Dan. vii, and Rev. xiii, and xvii. In each of these passages, it is remarkable, that we find two distinct powers given; the Roman empire; and the Papal hierarchy. The *two* are not blended; but *given*, and *kept*, distinct in each passage.

In Dan. vii, 7, we find the Roman empire symbolized by a *great beast, strong and terrible, (rising out of the sea, verse 2,) with great iron teeth, and with ten horns.* The explanation is given, verses 23 and 24. None doubt of its application to the Roman empire. In a little horn of this beast is symbolized the Papal hierarchy, (verse 8.) And it is to be noted, that this beast, as distinct from the little horn, is in existence, when the Ancient of days appears; or the battle of the great day commences. This Roman beast is the great dominant power then destroyed. Verse 11, *I beheld then, because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here is in existence the Roman beast, as distinct from both Popery, and predominant, when they are destroyed. Let this idea be remembered. It will aid our forming a correct view of Antichrist. In the 13th of Rev. we find this subject resumed; and the same two powers, the *empire*, and the *hierarchy*, distinctly given in a still clearer view. In verse 1, the empire is presented under the same symbol, as in Daniel; *a beast rising out of the sea*; but with some additional appendages; and more particularly described. The genera of the different parts of the beast are now given. His body is like

a *leopard*; or like the Macedonian empire. His feet are as the feet of a *bear*; or like the Medo-Persian empire. And his mouth is as the mouth of a *lion*; or like the Babylonian empire. The meaning is, all the terrors of the preceding empires centre in this one. This beast has seven heads, and ten horns. On his horns are ten crowns; and on his heads the name of blasphemy. And he received from the dragon, (the devil) his power, and seat, and great authority. *And I saw one of his heads as it were wounded to death; and his deadly wound was healed.* His sixth, or his Imperial head, was wounded to death A. D. 320, in the revolution from Rome Pagan, to Rome Christian, under the reign of Constantine.* But this Imperial wounded head is,

*As a beast, in the symbolic language of prophecy, is a great power, *hostile to the cause of Christ*, so the wounding to death of such a beast may be effected by a revolution in such an empire, from Paganism to Christianity; as well as by its being utterly destroyed. Such a revolution took place in Rome, in 320; or, according to some, in 323. Soon after the tenth most bloody persecution in Pagan Rome, under Diocletian, Constantine, upon the death of his father Constantius, became emperor of his part of the western branch of the Roman empire. Galerius, who had succeeded Diocletian, was emperor of the other part of the western branch, who carried on the persecution against the Christians. Galerius was smitten with a loathsome, tormenting, and incurable disease. After he had raged under its torments for a considerable time, he became conscious that it was the hand of God upon him, for his cruelty to the Christians. He therefore put an end to his persecutions, by a public edict; and desired the Christians to pray for his restoration to health. But his disease soon terminated his life. Maxentius had got himself declared emperor at Rome; and a large faction followed him. Constantine became friendly to the Christians, and determined to favor their cause. He marched against Maxentius, who met him with an army of 170,000 foot, and 18,000 horse. After a bloody battle, Maxentius was defeated; and Constantine became sole emperor of the west: In the eastern wing of the empire, Maximin, and Licinius were emperors. The former made war upon the latter; but was defeated with great slaughter of his numerous army. Upon this, Maximin put to death many of his Pagan priests and soothsayers, as impostors, for their false flatteries. Soon after, as he was meditating another battle with Licinius, he was smitten with a violent disease of intolerable torments, became blind, and died raging in despair, confessing the

before the battle of the great day, healed; the sense of which healing we shall learn by and by in chapter xvii, where this *newly healed head* is distinctly symbolized by a new beast, that *ascendeth out of the bottomless pit, and goeth into perdition*. After this Imperial head is healed, so great and terrible is the event, that we read, chap xiii, 3, *And all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?*

just judgment of God upon him, for his spite and violence against Christ and his religion. Licinius was now the only emperor in the east, as was Constantine in the west. The former yet violently persecuted the Christians. A war broke out between Constantine and Licinius. Licinius was worsted, and forced to flee. But recovering, he gave Constantine another most furious battle. Licinius was again defeated; 100,000 men are reported to have been slain. Licinius was taken prisoner. And not long after, for an attempt against the life of Constantine, he was put to death.

Thus Constantine became emperor of the whole eastern and western empire. He soon after removed the seat of his empire from Rome to Byzantium, which he named Constantinople. He new modelled the government of the empire; put the administration into the hands of four prætorian præfects; abolished all the power of Paganism; and established the Christian Religion throughout the empire. And all the power of the persecutors was totally destroyed. Lowman, p. 57.

Here we have the wounding to death of the sixth head of the old Pagan Roman beast. He now ceased to be a beast, in the language of prophecy; the empire became friendly to Christianity. Now was fulfilled the judgment of the sixth seal, Rev. vi, 12, to the end. *And I beheld when he had opened the sixth seal; and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became blood. And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains. and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand.*

By worship here is not meant religious homage, but admiration, and perhaps subjection. The days of superstition are then chiefly over; and the days of Infidelity will be found to have commenced. *And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.* This latter passage has perplexed, and, I believe, misled expositors. It has induced them to think, that a power is here intended, different from that, symbolized by the beast in Dan. vii, 7, which has been noted, as representing the *Roman empire*. In short, it has induced them to believe this first beast in Rev. xiii, 1, to be the *Papal hierarchy*; because its chronology is supposed to agree with that of the latter; but not with Daniel's Roman beast. But their opinion on this subject I believe, to be a mistake; and that this is the *very Roman beast*, presented in Daniel, symbolizing the idolatrous empire, from the time it captivated the Church of God, sixty years before Christ, till its final destruction at the battle of the great day. The passage relative to his continuance forty and two months, forms no serious objection to this idea. It does not say, the whole term of his *existence* is forty and two months; as in the objection is taken for granted. But it relates only to the time of his *end*. When this terrible beast is presented, as an event most interesting to the Church, the question naturally occurs, How long is this terrible adversary to continue? The correct reply is, *the forty and two months*; or to the end of that well known term of the residence of the Church in the wilderness. The passage must be viewed as elliptical; not designed to inform relative to the origin of the beast; nor the whole term of his continuance, but *when* the Church shall be released from his tyranny. This was the interesting point. And it should be at the end of the *forty and two months*.

A similar passage we find Rev. xii, 14; which to me confirms the sense of the passage here given. In the former part of this 12th chapter, after the man child is caught up to the throne of God, and at the

commencement of the war between Michael and the dragon in the mystical heaven of the Roman church, the true Church flies into the wilderness, there to remain 1260 years; the exact period given in Dan. vii, 25, for the giving of the saints into the hands of the little horn. After the war in heaven closes, and the dragon, upon the reformation under Luther, was cast out into the earth, he again persecutes the woman. Upon this she again flies into the wilderness, *into her place, where she is nourished for a time, and times, and an half time*, (or 1260 years) from the face of the serpent. Now, can this mean that she was to continue in the wilderness *from this time of her second flight* 1260 years? This cannot be. It would confound all chronological calculations upon the subject. The 1260 years were the *whole term* of her continuance in the wilderness. This term commenced many centuries before, at the commencement of Popery; at the time of her *first flight*; and it was now nearly expired. Yet she is represented as again flying into the wilderness *for 1260 years*. The sense must be, she flies back into the wilderness, to remain there *the residue* of her 1260 years; or to the *end of that well known term*.

So in the passage under consideration. The Roman beast, with his head, which had once been wounded to death, now healed, was to *continue forty and two months*; i. e. to the *end* of that well known period. He drives the church, in her second flight, into the wilderness, for 1260 years; i. e. for the short residue of this noted term; and his own continuance is represented as being for the *same term*; *forty and two months*; i. e. for the *short residue* of this noted term. Then the Church is to obtain relief; and he, with his false prophet the Papal hierarchy, and his vassal kings, is to go into perdition.

To me it appears a very evident point, that this first beast in Rev. xiii, and the beast in Dan. vii, 7, symbolizing the Roman empire, as distinct from the Papal horn, are *one* and the *same*. They have the same origin. Both rise out of the sea; or the convulsed state of the world, just before the time of the

coming of Christ in the flesh: And both terminate at the same period. As the beast in Daniel exhibits the Roman empire, from its rise, to its going into perdition; so we should surely expect to find some thing in the Revelation answering to this symbol. Shall the Papal hierarchy be represented, in the Revelation by a number of different beasts; and the Roman empire, which in Daniel is symbolized by the beast, that arose out of the sea, be represented exclusively by none? Such an idea cannot be admitted. As the empire and the hierarchy are, in Daniel, kept distinct, even to their end; so when we find in both the passages in Revelation where the beasts are noted, (chapters xiii and xvii) two distinct powers, why should we blend them? Why shall we not naturally conclude, that the one answers to the beast in Daniel, and the other to his little horn? We must so conclude. Every objection against it is capable of a fair solution. And the arguments in favor of it are invincible.

The consideration of the remaining part of the account given of this first beast, Revelation xiii, will be deferred, till I come to remark upon the beast in chapter xvii; which is the same with the *healed head* of the beast just considered; or which is the Roman empire revived under its last head. For the characteristics in both are essentially the same.

A second beast appears, in Rev. xiii, from the 11th verse to the end, symbolizing the Romish hierarchy; and answering to the little horn of the Roman beast, Dan. vii, 8. Upon the wounding to death of the sixth, the Imperial head of the Roman beast by Constantine, and while this beast lay dead, an intermediate beast, after some centuries, arose out of the earth; or out of the earthly views of the Romish Christians. *He had two horns like a lamb; and he spake as a dragon.* Or, his denomination was *Christian*; but his spirit and views, the same that governed *Pagan Rome*. The same infernal agent, that managed the one, managed the other. And this beast grew, till he came to *exercise all the power of the first beast before him*, now dead, or of *Pagan Rome*. The lucrative establishments

of Constantine in the Church, (it is said by some,) proved a source of corruption to the bishops of Rome. The city of Rome, under their Gothic kingdom, was suffered to maintain the shadow of her own government. The citizens fell into contentions and factions; and often found it convenient to apply to the bishop of Rome for a decision of their quarrels. This gave him great importance, which he ambitiously improved; till Boniface III. was by the emperor Phocas constituted *Universal Bishop*.

That bishopric here reached (as it is thought by Pool, Stephens, Faber, and others) the characteristic of the little horn in Daniel, into whose hands the saints were to be delivered for 1260 years. This Pontifical establishment was utterly hostile to the Church of Christ. She now flees into the wilderness. The Romish bishopric now becomes a new beast, which was to continue to annoy the followers of Christ during the death of the Roman beast. But his system of annoyance and hostility was to be veiled under the most sanctimonious Christian profession. So different was it to be from an open avowal of Paganism; while yet in essence it was no better than the preceding Roman Paganism. This system is therefore represented as an *image* of the first beast, caused by the Papal beast to be made, and wholly under his management. A solution of the representation may be given by a simple history of facts. The Romish hierarch, in time, procured the establishment of a system of idolatry and superstition, essentially of the same *nature*, with that antecedently practised in Pagan Rome. One essential feature of the idolatry of Pagan Rome was, paying adoration to deceased heroes and great men; constituting them their mediators with the superior gods; and venerating their statues and images. And the essence of this idolatry the Papal beast caused to be revived. "In the eighth century the worshipping of saints was established by law."* The names of deceased favorites were not selected, as before, from the names of the

* Scott.

princes and heroes of Pagan Rome, but from those of the Apostles and of other eminent Christians. But the nature of the idolatry was essentially the same; as it was employed in constituting those deceased Christians mediators in heaven; and venerating their statues and images; together with establishing many arbitrary rites and doctrines of *human invention*. This new-fangled system of idolatry, under the Christian name, and supported under pretence of obedience to Christ, and of his authority, is represented as an *image made to the first beast*, or Pagan Rome, and directed by the *Papal beast*. The latter gave life to this image, and procured obedience to it, by false miracles, decrees, bulls, and canon-laws. The Papal beast is represented as *having power to make this image speak; and to cause, that as many as would not worship the image of the beast, should be killed*. This he verified by excommunicating, and delivering over to the civil sword all, who would not comply with every order of his superstition. The civil powers throughout his dominions, the German empire especially, the Papal beast came, in a course of time, to manage, chiefly by his sanctimonious influence, as a puppet in his own hands, to enforce his laws and dogmas.* And thus he *reigned over the kings of the earth*; and caused the Roman earth to worship the first beast, or Pagan Rome, by worshipping his image in the hands of the Papal hierarchy.†

Several passages occur in the description of this second beast, which relate to the first beast, and need explanation. Verses 12 and 14; *whose deadly wound was healed,—and which had the wound by the sword, and did live*. These passages cannot mean, that the Roman beast *then*, in the time of the Papal beast, was *actually alive*; that his deadly wound was *then actually healed*. They are simple references to the description given of the first beast, in the former part of the chap-

* Rob. Hist. Charles V. vol. iii, p. 185.

† As to the number of this beast, and of his name, see in section i, chapter ii, of this Dissertation.

ter. There we have a description of the beast, symbolizing the civil Roman empire, from its origin, to the battle of the great day. And, among other descriptions, this beast is represented as having a deadly wounded head healed; or as having a wound by a sword, yet afterwards living. And this trait of his character is *referred* to, in the above verses, in the course of the description of the second beast. But this *reference* was not designed to indicate, that this healing of the wounded head was then *already effected*; nor to indicate any thing relative to the time, when the Roman beast was to recover life. The fact, I believe, will appear to be, that this recovery of life was then *far future*; and that the Roman beast lived, through all the ages of the prosperity of the Papal beast, only by *his image* in the management of that officious Pontificate. But that he himself, all that time, lay dead. The idea of two beasts, prevailing at the same time, and on the same ground, for 1260 years, or existing at all collaterally, is a solecism, an absurdity never to be admitted. Each one of two things cannot be the greatest. A beast may have a number of collateral horns. But he cannot admit another *beast* on the same ground, and both continue. There cannot be in any body at the same time, more than one supreme power. Symbolical language cannot admit of two beasts in Christendom at the same period. When the last head of the Roman beast arises, and takes Popery into its possession, the latter then ceases *to be*, or to be *called* a beast. It is thenceforward called *the false prophet*;* the mother of harlots;† and the horn of the beast.‡ But it is never after this called a beast.§

* Rev. xix, 20, and xvi, 13.

† Rev. xvii, 5.

‡ Dan. vii, 11.

§ I am aware it *may* here be objected to my proposition, that we read in Dan. vii, 12; *As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time:* as though they all existed, as *beasts*, at one and the same time. But this cannot be the meaning of the prophet. When the real sense of the passage is ascertained, I think it will afford no objection to my proposition,

The only remaining passage, which seems to militate against the explanations given, is in verse 14th, on the subject of the Papal beast; *And deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast.* Here it seems to be suggested, that the Papal beast wrought miracles *in the sight of the Pagan beast*; as though the latter were already revived. But if he were already

that two beasts cannot exist on the same ground, at the same time. The passage, it seems, was designed to note the *contrast* between the manner in which the Antichristian beast shall be destroyed, and the manner in which the preceding ancient beasts were overthrown. The former loses not only his dominion, as a beast, but his existence on earth, at the time of his overthrow; being not subjugated by a human conqueror, as were the others; but utterly destroyed by the Lord from heaven, in the battle of that great day of God Almighty; when not only the beast is slain, but his *body is destroyed, and given to the burning flame*; as in the preceding verse. But *so it was not*, with the former, and ancient beasts, when they lost their dominant power. How many soever of their soldiers were in fact slain in battle, nothing took place, which was like the bodies of those beasts (the multitudes, who had constituted them) being destroyed, and given to the burning flame; as is to be the case with Antichrist. The powers symbolized by those beasts, instead of being utterly destroyed, were only subjected, each in his turn, to the dominion of the succeeding power; and there received tolerable treatment as subjects. And to express this difference of treatment, in the immediate view of the body of the Antichristian beast, *being destroyed, and given to the burning flame*, at the same time, in which the *beast is slain*, as in the preceding verse; it is said, of the *rest of the beasts*, that *they had their dominion taken away; yet their lives were prolonged for a season and time.* This elliptical mode of expression was most naturally adopted, instead of expressing the whole evident sense, as follows: Concerning the rest of the beasts, they had their dominion taken away; yet the multitude who had constituted their body, instead of being destroyed and given to the burning flame, as shall be the case with Antichrist, were chiefly spared, and received tolerable treatment under their new masters. But the prophet could not mean to teach us, that all these beasts had existed, *as beasts*, at one and the same time! Nothing could be more unnatural, or untrue. When the Macedonian he-goat, for instance, *stamped* upon, and *slew* the Persian ram, this ram is never represented to be in existence, *as a beast*, afterwards; although the people of Persia still existed *for a season and time*; and to the present day.

revived, what need of an image being made to him? And it has been mentioned, that two beasts cannot exist on the same ground, at the same time. It cannot mean then, that the *Pagan beast* was already revived. The clause, *in the sight of the beast*, must therefore mean, either in the sight of the *image* of the beast; putting, by a metonymy, the prototype for the copy; or, in *admiration*, or imitation of the Pagan beast; i. e. that the Papal hierarch wrought his deceptive miracles with a view to confirm a system no better than the old Pagan system. This he actually did, in what was called *the image of the beast*, before described. And what follows the above clause, as an explanation of it, appears to confirm this as being the true sense; *Saying to them, who dwell on the earth, that they should make an image to the beast*. Mistaking the sense of these several passages, and the one before explained, relative to the continuance of the first beast forty and two months, I conceive, has been the occasion of perplexing commentators, and of leading them erroneously to blend and confound the Roman and Papal beasts. I have shown that the two powers in Daniel are given as distinct; also in Revelation xiii, just noted. And they are thus presented; in Revelation xvii; to which I shall now attend. In this passage, the terrible Power of the last days is strikingly exhibited.

One of the Angels, who in the 16th chapter had poured out the vials of the wrath of God, proposes to show to the evangelist the *judgment*, or destruction, of the Papal harlot. John is carried into the wilderness. The harlot in her turn is in trouble. She is bewildered. John beholds a woman in lewd attire, with the superscription of her abominable character upon her forehead; indicating, that she, as the worst of criminals, is presented for speedy execution. Bishop Pearson and Doctor Lardner, upon the superscription over the head of our Savior, have shown, that it was a custom among the ancient Romans to place on, or over, the foreheads of the worst of criminals, the superscription of their guilt, at the time of their execution. The superscription upon the cross of our Savior was

upon the same principle. The great harlot is presented with this her superscription upon her forehead, inscribed in capitals; *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.* And she has also upon her the symbols of her past magnificence, and of her allurements, and crimes; in order to shew her to be the *Papal hierarchy.* She is mounted on a beast, that may be said to be bearing her to her *judgment,* or execution.* This beast is of a scarlet color, to denote his cruel and bloody character. He is full of the names of blasphemy, to denote his Infidelity and wickedness. And he has seven heads, as well as ten horns, to identify in him the old heathen Roman empire now revived.

The Angel, in explaining the mystery of the beast, informs, that he *was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they, who dwell on the earth, shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast, that was, and is not, and yet is.* The seven heads, the Angel informs, (in addition to their being seven mountains, on which the woman sitteth, or on which Rome was built,) *are seven kings,* or forms of government, in the different periods of the Roman empire. *Five are fallen;* those of *Kings, Consuls, Tribunes, Decemvirs,* and *Dictators,* were past, when John had his vision. One is; the then present form *was Imperial,* and was the *sixth head,* or form of government. *And the other is not yet come; and when he cometh, he must continue a short space.* Concerning this seventh head, or form of government then future, which when it should come, should continue a *short space,* expositors have been divided and perplexed.

Every scheme which they have adopted, appears attended with unanswerable objections. The reason, I think, is obvious. Nothing had taken place, to which

* This is not a woman directing and governing an empire: but just the reverse.

the description was applicable: or, the event was still future. The sixth head continued till the days of Constantine. Then it received its wound, and died. There was now no beast, till the Papal hierarchy arose. But this was not the revival of the Roman beast, as has been shown. Whenever the Roman beast revives in his seventh head, which continues a short space, it must be in his heathen, or Infidel nature, of *avowed*, as well as *real* opposition to the cause of Christ. Otherwise he is not the real Roman beast. For whatever wickedness, cruelty, or real idolatry was attached to the Papal imposture, that was only the *image* of the Roman beast; but not the beast himself. Whenever this beast himself shall revive, it must be with the characteristic of *direct* opposition to the cause of Christ. And that he *was* thus to revive, as distinct from Popery, is evident from the passages relative to the Roman beast, which have been noted;* and from what we shall find in this chapter. Also that his revival was to be but a *short space* before the battle of the great day, is clearly ascertained, as will appear. This revival of the Roman beast, in his seventh head, has I believe never taken place, till of late. And, if I am not deceived, this head has recently appeared under an Atheistico-republican form of government; reducing the principal nations of the old western Roman empire under its power; and continuing the *short space* of several years; which was longer than some of the former heads of this beast continued. The seventh head then gave way to the eighth, which is symbolized in this chapter by a new beast, ascending out of the bottomless pit, great and terrible. Verse 11, *And the beast, which was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

Here we find that the beast in this chapter, who is bearing the Papal harlot to her execution, is the *eighth* head of the old Roman beast. This last head of the old beast, is symbolized by a *new beast* of peculiar, and terrible features. And yet there is a *uniting* of this

* See Dan. vii, 11, and Rev. xiii, 3, and onward.

symbol with that of the old Roman empire, to evince, that it is mystically the *same Power*. *The beast, which was: He was* in his ancient heathen form: *and is not*. He was slain; his sixth head was wounded to death, in the revolution under the reign of Constantine, and has *ever since* lain dead, only as he has existed in his *image* in the hands of the Romish hierarchy, till he began to recover his life in his seventh head; which was to continue a short space; and has his deadly wound completely healed in the eighth. Now he recovers his *own nature*, independently of an officious, ecclesiastical hierarch. And this new Power, in his turn, takes the Papal hierarchy into his grasp, and makes it a mere tool of his own ambitious policy; and he is, in the course of Divine providence, bearing this Mother of harlots to her execution.

This Roman beast revives, under the immediate agency of the devil. *And shall ascend out of the bottomless pit*. The same idea, which we have seen in Rev. xiith chapter; and in chapter xiii, 4; where the dragon gave power to the beast, after his deadly wound was healed. And the event is but just before the battle of the great day:—*and goeth into perdition*: Twice expressed in the same words. His exit is thus as it were immediately connected with his rise, in verses 8, and 11: As says the Apostle, of this very Power, *And shall bring upon themselves swift destruction*:* And, *Whose damnation slumbereth not*.

But how is this new beast the *eighth* head; and of the seven? The Roman beast has but seven heads!

Answer. He is the *eighth numerically*; and in point of chronology. The Imperial form of government, existing when John had his vision, was the sixth. *Five are fallen; and one is*; (verse 10.) This was Imperial. The Atheistico-republican form was the *seventh*. After a *short space*, this gave way to the *last* head under consideration. This came under an *Imperial* form. And this Imperial head, now healed from its deadly wound, is chronologically and numerically

* 2 Pet. ii, 1.

the *eighth*. It is the next after the seventh. But still it must be *of the seven*, or must belong to *one* of the seven. For the beast has but seven specifically different heads. It *must* be specifically the same with one of the *former* heads. And it *is* specifically the same with the *sixth*, the Imperial. It is then mystically the sixth, the Imperial head, recovered from its deadly wound, given in the reign of Constantine.

The greatness of this event is hinted both in the 17th, and in the 13th chapters, after the deadly wounded head is healed. I will give the two passages relative to this idea, collaterally.

Chapter xiii. *The Revived Head.*

Verse 3; "And I saw one of his heads as it were wounded to death; and his deadly wound was healed:—and they worshipped the dragon, which gave power to the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

And there was given unto him a mouth speaking great things, and blasphemies,—And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome

Chapter xvii. *The Antichristian Beast.*

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition.

And I saw a woman sitting upon a scarlet colored beast, full of the names of blasphemy,—

These (the horns of the beast) shall make war with the Lamb,—

The Revived Head.

them: and power was given him over all kindreds, and tongues, and nations.

And all the world wondered after the beast. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world. If any man have an ear, let him hear.

He, that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword: Here is the patience, and the faith of the saints."

Thus we find, that the accounts given of the healed head of the Roman beast; and those given of the beast from the bottomless pit, which is also the *eighth* head, and *of* the seven, are essentially the same. The two subjects described are one and the same. The symbol, or the first beast in chapter xiii, contains the beast in chapter xvii. The latter is that head of the former, which had been wounded to death, and was healed. In chapter xvii, this head is symbolized by a new beast; which yet, to shew that it is but the healed head

The Antichristian Beast.

These have one mind, and shall give their power and strength unto the beast.—For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast, that *was*, and is *not*, and yet *is*.

And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

of the old Roman beast in chapter xiii, is described with *seven heads*, as well as ten horns. It is called both the *beast*, and a *head* of the beast. It is a *new* beast; and at the same time it is a *head* of the old Roman beast.

It is remarkable that the Imperial head of the Roman beast, *that*, under which the greatest mischief has been done to the Church of Christ, is thus represented as twice existing; and its two reigns, which mystically constitute *but one*, are represented as existing at *distant periods*. Under the first reign of this head, and before it received its deadly wound, Jesus Christ was crucified. Under the second reign of the same head, Christ will terribly destroy this beast. In the first reign, the head persecuted the primitive Christians in *ten* successive, bloody persecutions. The great object of the beast, in the second reign, is *war* against the same cause. *These shall make war with the Lamb. And it was given unto him to make war with the saints.* In the first reign, this Imperial head destroyed the Jews, according to the prediction of Christ, with respect to his coming in judgment upon that generation: And it thus furnished a lively type of the destruction of Antichrist, at the battle of the great day. At the close of the second reign, the same Imperial head will experience all the terrors of this latter event. At the close of the first reign, this head experienced the tremendous scene of the *great day of God's wrath*, under the sixth seal, (Rev. vi, from the 12th verse to the end,) in the revolution under Constantine; when the sixth head received its deadly wound. And the same head, at the close of his last reign will sink into perdition, under that awful appearing of the day of the Lord, to which that former event may be viewed but as a prelude. These reigns of the sixth head of the Roman beast are numerically two. In this sense the last is the *eighth head*. But they are specifically one; and mystically represented *as one*. In this sense the last head is *of the seven*; being the sixth, healed of its deadly wound.*

* The idea of a late author, that the last head of the Roman beast arose in Charlemagne, or was in a measure, fulfilled in the

The old Roman beast had ten horns. And this revived new head of the same beast has ten horns. The Angel informs, verse 12, *And the ten horns, which thou sawest, are ten kings, which have received no kingdom*

subsequent German emperors, appears to me *incorrect*, for the following reasons.

1. The Carlovingian dynasty was destitute of the first essential characteristic of the last head of the Roman beast, *Atheism*. I can scarcely conceive it necessary to adduce arguments to show, that the last head of the Roman *beast*, and *Antichrist*, are precisely one and the same. Every thing said of the one and of the other, in point of character, chronology, and final overthrow, evinces, that they *are one and the same*. Atheism, we have seen, is the essential characteristic of Antichrist. But was Charlemagne an Atheist? So far was he from this, that he was even a *zealot* for the cause of the Catholic religion. In 772 he turned his arms against the powerful nation of the Saxons, in the confines of Germany, in order to abolish their idolatry, and lead them to embrace the Christian Religion. Perhaps his motives were not evangelical. But this piece of history shows that he had not the character of an Atheist. In 775, 776, and 780, he pursued his wars upon the same ferocious people; in hopes of bringing them into the pale of the Christian Church.*

This mighty emperor, called by Guthrie, (p. 427,) "the glory of those dark ages," having Spain, France, Germany, and part of Italy, under his dominion, confirmed to the Popes the grant made by his father Pepin, king of France, of the Exarchate of Ravenna; and he enlarged the donation. And he was, in 800, crowned by the Pope, *king of the Romans*. Mr. Lowman observes, † "Charles the Great, like another Constantine, seemed to have laid the foundation of—a state of great outward prosperity for the Church." Surely these things do not appear like the Atheistical characteristic of Antichrist, or the last head of the Roman beast.

And the succeeding emperors of Germany were far from having the character of Atheists. Indeed the same objection lies against the Carlovingian dynasty constituting the beast from the bottomless pit, or Antichrist, that lies against the Papal *hierarchy* constituting Antichrist. For both alike were firm supporters of the Catholic religion. And I can conceive of no more propriety in representing Charlemagne as instituting the system, which the French Emperor has perfected, than in supposing that *Peter the Great* did the same: or than in saying, the image of the beast (Rev. xiii, 14,) is the beast himself. The two powers are wholly distinct. Indeed the family of Charle-

* See Mosheim, vol. ii, p. 47, 48.

† On Rev. xvi, 2.

as yet, but receive power, as kings, one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for

magne was expelled from the government of Germany in the year 880.

2. The last head of the Roman beast has *ten horns*; ten vassal kingdoms; as we shall see in the chapter under consideration. But the Carlovingian dynasty did not possess vassal kingdoms, which were sufficient to accord with this representation.

3. It has already been noted, that two beasts cannot exist on the same ground, at the same period. It is as great a solecism, as to say, there are two captain generals in an army; or that *each one* of two things is the *greatest*. A beast symbolizes a great ruling power of opposition to the cause of Christ. And surely there can be but *one* such power on the same ground, at the same time. Every subordinate branch is but a *horn* of the dominant beast. But the Papal beast was in existence many centuries after the reign of Charlemagne; yea, till the revolution in France. Then his throne was overturned; his whole kingdom was for the first time, filled with darkness; and he ceased to be a beast. After this the Papal hierarchy is called, *the false prophet*; because another power becomes predominant. But all this clearly implies, that the last head of the Roman beast was not in existence in the days of Charlemagne: Nor can his origin be carried back to this early date, as will be noted hereafter. The two beasts could not exist collaterally. This is the force of the argument used by Paul, 2 Thes. ii, 6, 7, 8; *And now ye know what withholdeth that he* (the man of sin, or the Papal beast) *might be revealed in his time. For the mystery of iniquity doth already work; only he, who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* The spirit of this apostasy had a long previous existence. But it could not prevail to constitute *the man of sin*, or the *Papal beast*, so long as the Roman empire or beast, which *let* or *hindered*, was in existence. The Roman emperors would not suffer ecclesiastical power to grow to such an height, while they held their authority: Or the two powers could not each predominate at the same time. And in like manner, the last head of the Roman beast could not exist during the predominance of the Romish hierarchy, the Papal beast. The latter in his turn must cease to exist as a beast, or a dominant power, when the former rises into existence. But the Papal beast did exist, till his throne was subverted, and his kingdom filled with darkness,

he is Lord of lords, and King of kings; and they, that are with him, are called, and chosen, and faithful. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and

upon the rise of Antichrist in France. Consequently the last head of the Roman beast did not rise till then.

4. It is a characteristic of the last head of the Roman beast, that he is bearing the Papal harlot to her judgment, or execution, as has been shown.* Popery is borne, or managed, by the Antichristian beast, as a mere tool of an ambitious policy; and is going to be plunged by his agency in total destruction, as we learn Rev. xvii, 16. But this thing cannot have been said of the Carlovingian government. For this was a firm supporter of Popery. Notwithstanding the ruptures sometimes existing between the Popes and the Emperors, yet the latter were firm supporters of the Papal religion. And the German empire was not the executioner of the Papal harlot. The Carlovingian dynasty, was destitute then of this essential feature of the last head of the Roman beast, that he is bearing the harlot (presented for execution) to the scaffold; and that his horns *are to hate her, and burn her with fire.* But the present French Empire has this, as well as every other feature of the last head of the Roman beast. And this is not the German empire continued, but is of a *new, and characteristic* origin.

5. The last head of the Roman beast was not to exist for *so long a term*, as to admit that Charlemagne was the origin of it. The predictions concerning this terrible infidel Power all go to evince, that his existence was to be but *short.* He was to arise, not in the *latter* days, with Popery: but in the *last* days. *This know also, that in the last days, perilous times shall come.* He was not to continue a long course of centuries. But his existence was to be short: his ruin, at his origin, was to be *even at the doors.* Peter, predicting the agents of this power, says, *Denying the Lord who bought them; and bringing upon themselves swift destruction. Their judgment lingereth not; and their damnation slumbereth not.* This is the beast, that *ascendeth out of the bottomless pit, and goeth into perdition.—He is the eighth, and is of the seven, and goeth into perdition.* This latter clause is thus repeatedly added, as though his destruction were united *with his very origin.* This is a prominent idea in the predictions of this Power. Soon after his development, he meets his fatal overthrow. But was this verified in the Carlovingian dynasty? Or, are these predictions consistent with the prosperous existence of *this last head*, for more than a thousand years; i. e. for 1050 years at least? Impossible! The origin of this

* See what is said on Rev. xvii, p. 57.

naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled. These ten horns have

Power *must have been of recent date.* Or, if it have not appeared in France, it must be still future. We find nothing of the Roman beast, after his deadly wound inflicted by Constantine, till the revolution in France; excepting his *image* in the management of the Papal beast. The latter held the ground, till his kingdom was *filled with darkness*, at the rise of Antichrist.

Should it appear to any difficult to admit, that the Roman beast should lie dead for so long a time; let them remember, that such an event does accord with the tenor of the prophetic writings. Elias lay dead many centuries, before he lived again in John the Baptist. Many of *those*, Rev. xx, 4, who had been *beheaded for the witness of Jesus*, had lain dead for a *longer term*, than did the Roman beast, before they rose, *in their successors*, to live and reign with Christ, at the commencement of the Millennium. And *the rest of the dead*, (the wicked; Gog and Magog, slain at the battle of the great day) remain extinct through the Millennium. Then *they rise again*, in their successors at the close of the Millennium; *Gog and Magog, upon the four quarters of the earth*, Rev. xx, 5—8. Here we find the same Power mystically, rising again, or living a third time. Antichrist goes into perdition, at the battle of the great day, under the denomination of *Gog, the land of Magog*. And after lying dead, through the Millennium, he mystically rises again under the same denomination; *Gog and Magog*. *The rest of the dead* (Rev. xx, 5,) now live again for a short space, to prepare the way for Christ's final coming.* The idea is the same, with that of type and antitype. And these are often at a greater distance from each other, than were the days of Constantine from the French revolution. There were upwards of 1800 years intervening between the events in Dan. xi, 35, and those in the verse succeeding. The former verse relates to Antiochus; and the latter to the antitype of Antiochus. Yet the reading seems to indicate an uninterrupted series of events. In Psalm lxxii, two systems of events are predicted as one, in an uninterrupted series; which events were yet 3000 years apart; *the reign of Solomon; and the reign of Christ, in the Millennium*. Numerous are the Scripture instances of this kind. It therefore fully accords with the usual imagery of prophetic writings, to represent the ancient Pagan Roman empire, and the present French empire, by one beast with as many heads, as the Roman empire has

* See sect. iii, chap. iii, of this Dissertation.

been supposed to be the same with the ten horns of the ancient Roman beast. But this must be a mistake. Expositors have met with insuperable difficulties, in their attempts to find, in the ancient horns of the Roman beast, the things here ascribed to the horns of the Antichristian beast. Insomuch, that in Pool's Annotations upon the passage, we read, "But who these ten monarchs be, or what these ten kingdoms are, I must confess myself at a loss to determine. I am much inclined to think the prophecy to concern some kings nearer the end of Antichrist's reign." Even this acknowledgment was made, while under the mistake, of supposing the beast, that wore these horns, to be the Papal hierarchy; a sentiment attended with inexplicable difficulties! Had the pious expositor viewed the beast wearing these horns in the character, in which he has just been exhibited, I trust he would have been still *more* inclined to view the prophecy, as respecting events still future, when his annotations were written.

These ten horns are kingdoms under the Antichristian empire. We find the great Power noted in Dan. xi, 36, and onward, subduing neighboring nations, and distributing their principalities to his favorites.* He is thus forming to himself horns. We find in various passages relating to this terrific beast of the last days, that he has a group of kings at command. Here then are the horns of the Antichristian beast. *And I saw the beast, and the kings of the earth and their armies gath-*

had forms of government; with one of these heads wounded to death; but now healed; and the world wondering after him; even though the last head had lain wounded to death for many centuries. We have special notice of this long death. The beast *was, and is not, and yet is.* This clause, *and is not,* shews that for a long time he had not actual existence; *and yet is;* he had a mystical existence; or he was again to rise: As it is again expressed, *The beast, that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition.* Here he was to be in a state of non-existence, till he should, in the last days, ascend out of the bottomless pit, to go into perdition. His rise under diabolical agency was to be but a short time before his fatal overthrow.

*Sec Sec. ii, chap. i, of this Dissertation.

ered together to make war against him, that sat on the horse, and against his army.* Whether the number of these horns will be precisely ten; or whether a certain number is put for an uncertain, time will decide. But as the number of the seven heads is definite, I apprehend the number of the ten horns is likewise definite; that ten will be the precise number of the vassal kingdoms of the Antichristian empire.†

Their servility, as well as the shortness of their existence, is hinted. *Which have received no kingdom as yet; but have received power as kings, one hour with the beast.* The word in the original, made in our translation to import *not yet*, I think is designed to express only an emphatical *negative*. It is not *ουκ ετι*; but *ουπω* prefixed to the verb *ελαβον*, from *ου* not, and *πω* by

*Rev. xix, 19. See also Rev. xvi, 13; and sec. 2, chap. iii, of this Dissertation. relative to Gog and his bands.

†“The following arrangement of titles and of dislocations and creations of kings is reported in letters from Germany to have been determined on between the Emperors of France and Austria.

Napoleon I, Emperor of France, &c. King of the Romans.

Francis II, Emperor of Austria and Franconia, and co-protector of the confederation of the Rhine.

The Archduke Charles King of Spain, and of the Indies.

Joseph Napoleon to be King of Italy.

Ferdinand IV to be restored to the throne of the two Sicilies.

Joachim to be King of Poland.

Eugene to be King of Macedonia.

Louis Napoleon to be King of Bavaria.

The hereditary prince of Bavaria to be King of Holland and Berg.

Jerome Napoleon to be King of Wirtemberg.

The King of Wirtemberg to be King of Westphalia.

The grand duke of Baden to be King of Switzerland.

The King of Prussia to cede Silesia to Austria.”

Gazette of July 3, 1810.

Here are several more than *ten* proposed vassal kingdoms. But it is hardly probable *Macedonia* will be to be reckoned among the horns of the Antichristian beast. And it is not probable the duchy of Wirtemberg will be to be reckoned a distinct horn of this beast. Exclusive of these, *ten* are above enumerated. But several of these *may* be consolidated into one; and some other kingdoms be added. The formation of these horns is not yet finished. When it shall be found complete, it is probable their number, including France, will be found to be *ten*.

any means. Which have not *by any means* received a kingdom. They have not the *independence* of a kingdom. But they have received power *as kings*, or kingdoms, one hour with the beast. Each has only the *resemblance* of a kingdom; or the *name*, without the thing; and this but for a short space, like an hour, under his Imperial master.

Their object is noted. *These shall make war with the Lamb.* The final event is given. *And the Lamb shall overcome them.* The unanimity of these horns, and the government of God in it for judgment, are strongly expressed. *These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled;* as in the forecited passage Dan. xi, 36; *and shall prosper, till the indignation be accomplished; for that, which is determined, shall be done.* And the final destruction of the Romish hierarchy, by these horns, is predicted. *These shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.* And thus the Papal power, which has *led into captivity, now goes into captivity. He, that has killed with the sword, is now killed with the sword. Here is the patience and faith of the saints;* either that righteous vindication, for which the martyrs have been represented as patiently waiting and expecting, or new trials to the saints under Antichristian tyranny. The Papal harlot appears, in the beginning of the chapter, dressed out, and presented for execution; as has been noted. The beast is, under the direction of Divine providence, bearing her to her judgment, or execution. *I will show thee the judgment of the whore.* And now the event takes place, under the agency of the ten horns of the beast, as her executioners. Whether this execution of the Papal harlot will be finished in the mutinies, and bloody havoc, which are to take place among the combined powers, under the Antichristian beast, gathered at Armageddon in Palestine against the Jews;* or in some preceding events, time

*See Sec. ii and iii, chap. iii.

will determine. To me the former appears probable. For the false prophet is represented as present, in union with the Antichristian beast, and going into perdition with him, at the battle of that great day.* By the false prophet here, must be understood Popery, after it ceases to be a beast, its throne being subverted, and its kingdom being filled with darkness, upon the rise of the Antichristian beast. This is evidenced from Dan. vii, 11, where it is the Papal horn, that is in company with the Roman beast, at the time of his destruction. *I beheld then because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.* Here are the two noted powers, which unitedly go into perdition; the Antichristian beast, and the Papal horn. And in the Rev. these two powers are repeatedly spoken of in this connexion, *the beast and the false prophet.* The false prophet then, must mean the same with the horn in Dan. vii, 11, or Popery. This scheme we might naturally expect would, after it ceased to be the beast, be denominated *the false prophet.* It is a scheme of *false religion*, in the most noted and mischievous connexion with the Antichristian beast, when they shall be destroyed. No other power or scheme has been known by this appellation. It must mean either Popery or Mohammedism. And the noted connexion of the former with the beast, being *his nominal form of godliness*, in my opinion, decides, that Popery, after it ceased, upon the rise of Antichrist, to be a beast, receives the appellation of *the false prophet.*

And the destruction of the vast confederacy, at the battle of the great day, is represented as being partly, if not chiefly, effected by the swords of each other. The great city, probably meaning the empire of the Antichristian beast, is then said to be divided into three parts. (Rev. xvi, 19.) The Papal part of the coalition, or the false prophet, may be one of these three parts,

*See Rev. xix, 20.

rising in mutiny against the beast their master; and falling first by the swords of his vassal kings: And thus the execution of the mother of harlots be completely fulfilled. An incipient fulfilment it may probably receive in events, which were to precede the battle of that great day; as may appear in the next section.

I shall close this section with some remarks concerning the ancient horns of the Roman beast. Expositors have, I believe, generally agreed, that the ancient ten horns of the Roman beast symbolized ten kingdoms, into which the Roman empire was divided, when the western branch of it was overrun by the northern barbarians, in the fifth and sixth centuries. Sir Isaac Newton, Bp. Newton, Machiavel, and others, have undertaken to find these ten horns. But their catalogues have differed: And they have found it no easy task to present one, which has even plausibility on its side. For those petty barbarian kingdoms were fluctuating and changing, like the waves of the sea. It has never been pretended that the number *ten*, could be found but for a short time among them; and indeed several successive kingdoms on the same ground have been reckoned to make out the ten.

Is it not possible, that the venerable expositors have been under a mistake upon this point? And that the ten ancient horns of the Roman beast were designed to represent the different kingdoms or countries existing under the old Roman empire, in its most flourishing state? That empire, in the zenith of its power, had indeed its *many*, if not precisely *ten* horns, or governments, united under its Imperial dynasty. We may probably count the number ten of the vassal kingdoms, under the sixth head of ancient Rome. Italy, Greece, Macedon, Syria, Egypt, Ethiopia, Carthage, Spain, Gaul, and Britain, were at once under the dominion of Cæsar. Should it be said that Greece and Macedon *may* be reckoned as one kingdom, we *may* reckon Pontus, bordering on mount Caucasus, early subjugated by the Roman arms, a distinct kingdom from Syria. Or if this reckoning be deemed incorrect, I do not much doubt, but that by further reflection and ex-

amination into Roman history, we may be able to find precisely *ten* in the nations which were under, and which constituted the strength of, the ancient Roman empire. I ask then, why were not these vassal powers to be reckoned the ten horns of the ancient sixth and Imperial head of the Roman beast? That they were to be thus accounted, I apprehend is a truth, for the following reasons:

1. A horn is an emblem of power. The seven horns of the Lamb, are emblems of his perfect power. And the ten horns of the Roman beast appear to be most proper emblems of ten collateral kingdoms, which constitute *his power*. His power *did indeed* consist in such a number of kingdoms at once under his command. But,

2. To say that the ten horns of the Roman beast were the ten parts, into which the empire was divided, in the fifth and sixth centuries, after it was subverted by terrible Divine judgments, and by legions of victorious barbarian invaders, seems to give a most lively representation of the *weakness* instead of the power of the Roman beast. To represent the scattered fragments of a once powerful empire, by so many horns of that empire, one would be apt to construe as *ironical!* The notable horn, between the eyes of the Macedonian he-goat was an emblem of his *then present* power in Alexander. And though four horns, which arise after this is broken, symbolize the division of Alexander's empire to his four generals, yet full notice is given that they were to be *subsequent*, and inferior to the first notable horn. But we could hardly construe the one notable horn, even had we not been informed it was the *first king*, as being some king to arise a number of centuries after the period of the greatest strength of the he-goat, and even after he was destroyed. When the prophet informs us of the Most High having horns coming out of his hands, and there was the hiding of his power, we naturally construe this as a symbol of the present Divine omnipotence, as well as of some certain act of judgment against his enemies. And when we read, Dan. vii, 7, of the *fourth beast, dreadful and*

terrible, and strong exceedingly, having great iron teeth, devouring and breaking in pieces, stamping the residue with his feet, and having ten horns; we should not naturally believe, that these ten horns were designed to symbolize the broken fragments of the empire of this beast, after the period of his power was *long past*, and his dominions had fallen under the ravages of succeeding barbarous nations.

3. The Roman beast was *dead* of his wound given by Constantine, long before the division of his empire took place. The sixth, the Imperial, the most mischievous head of this beast, was wounded to death, in the revolution from Paganism to Christianity. The Roman empire then ceased to be a beast. This beast *was*; but now *was not*, Rev. xvii, 11. Nothing more was to be seen of him, except in his image in the power of the Papal beast, Rev. xiii, 14, till he should revive in his own *avowed*, as well as *real* Pagan nature, under his seventh head, and should have his deadly wound completely healed under his eighth head, which is *of the seven*, being specifically the sixth revived, *ascending in the last days from the bottomless pit, and going into perdition*. How then can we conceive that some kingdoms which should rise out of the broken mass of the empire, some centuries after it became Christian, and the old beast was dead, should be represented as *his horns*? The Papal horn might be represented as a horn of this beast, though he rose after the beast was dead. For notice is given that his rising was to be *afterward: And another shall rise after them, and he shall be diverse from the first*, Dan. vii, 24. But can we infer from this representation, that *all the ten horns* were to rise into existence long after the death of the beast? Let us examine the propriety of such a representation. We find the *Antichristian* beast of the last days has his ten horns, Rev. xvii, 12. Now, could it be proper to view the ten horns of the Antichristian beast as symbolizing some future kingdoms, to arise on the ground, and out of the broken mass of the Antichristian empire, some centuries after Antichrist is no more? Are they not designed to symbolize the

vassal kingdoms under the very *dominion*, and which constitute the *strength* of Antichrist? The latter no doubt is the fact. And why did not the same thing hold true of the ten horns of his precursor, the ancient sixth head of the Roman beast, which is mystically revived in Antichrist? Why is it more proper to view the ancient ten horns as coming into existence long after the power, and even the existence of the Roman beast became extinct, than to view the ten horns of Antichrist as coming into existence long after Antichrist himself shall have gone into perdition? If the vassal kingdoms, *actually* under the power of Antichrist, be *his ten horns*, why were not the vassal kingdoms *actually* under the power of the ancient Imperial head of the Roman beast, *the ten horns of that beast*?

4. Another argument in favor of this opinion is found in Dan ii, 44; *And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and—it shall break in pieces and consume all those kingdoms; and it shall stand for ever.* In the days of *what kings*? Those represented by the preceding *ten toes* of the great image; which must have been the same with the ancient *ten horns* of the Roman beast. In their days the God of heaven was to set up his kingdom. This must, at least primarily, refer to the coming of Christ in the flesh to set up his Gospel kingdom. But if this was to be in the *days of those kings*, which constituted the ten toes of the image, and these were the ten horns of the Roman beast, then the vassal kings under Imperial Rome, at the commencement of the Gospel dispensation, *were indeed* those ten horns. Consequently they could not have been the kingdoms, into which the Roman empire was divided in after ages. It was so far from being in the days of the latter, that the God of heaven set up his kingdom, in any peculiar sense, that it may rather be said to have been in *their days*, that *Satan* was suffered to erect the Papal and Mohammedan pillars of his kingdom; and the church of Christ fled into the wilderness for 1260 years.

This passage in Dan. ii, 44, is one of those predictions which are constructed with a view to receive a

twofold accomplishment. Its first accomplishment has been just noted. But its ultimate one is still future, and will be fulfilled in the destruction of Antichrist, with *his ten horns*; and the introduction of the Millennium. The latter event is clearly connected with the passage. The Stone cut out of the mountain without hands, is to smite the image upon the feet; (the parts of it *then in power*) upon which the iron, the clay, the brass, the silver, and the gold are dashed in pieces, and like chaff are blown away; and the Stone becomes a great mountain, and fills the world. This will be fulfilled in the battle of that great day of God Almighty, and the subsequent Millennium. But though this be the *ultimate* fulfilment of the passage, it had a *primary* fulfilment in the apostolic age; in which we learn that the primitive ten horns of the Roman beast were *then* in existence.

There is one passage, which at first view may seem to militate against this interpretation; viz. Dan. vii, 24, *And the ten horns out of this kingdom are ten kings, which shall rise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.* This may seem to indicate, that these ten kingdoms were to be at some period *subsequent* to the Roman empire; or were to *rise* from its ruins. But the text does not necessarily convey such an idea. If the arguments in favor of the forementioned scheme, be conclusive, and this text be fairly capable of receiving a construction, which accords with it, such a construction must obtain. The ten horns, according to the scheme above given, did indeed rise *out of the Roman empire*. The Roman government was first. And those kingdoms rose into view, under this new relation, of the *horns of the Roman beast*, one after another, as the Romans formed new conquests, in ages far future to the period of the prophet Daniel. Might not the expounding Angel then say, of those vassal kingdoms of the Roman empire, *The ten horns out of this kingdom are ten kingdoms which shall rise?* Ten kingdoms *did* rise *from, by, or through* the power of the Roman dynasty, and both rendered *terrible*, and *characterized* the old Roman beast. The clause in verse 8, *And behold there*

came up among them another little horn, may have induced some to suppose, that the ten horns must have been collateral with the Papal horn, or in existence at the same time with it. But no such thing is implied. The clause is only a description of the *symbol*. The horns *there* must have been beheld by the prophet *all at once*. But this did not indicate, that the actual existence of the events symbolized should be *all at once*. The expositors upon the old scheme make the origin of some of the horns some centuries before that of others. And my exposition does only the same. But the explanatory text, verse 24th, decides, that the Papal horn, and the ten horns were *not* collateral. *And another shall rise after them; and he shall be diverse from the first.* Here the Papal horn was to be posterior to the other horns. And nothing is indicated but that this posteriority was to be *as long*, as was the rise of Popery after the death of the Pagan beast, in the year 320.

There is one more passage, which has led to the supposition, that the horns of the ancient beast were the kingdoms, into which the European branch of the Roman empire was divided; viz. Rev. xvii, 16, which relates to the ten horns of the beast from the bottomless pit hating and destroying the Papal harlot. But these are the ten horns of the *Antichristian* beast of the last days; and not the ten horns of the ancient Roman beast; as has appeared in the preceding section.

5. Another argument in favor of the view given of the ancient ten horns, I think may be derived from the account of *three* of them being plucked up before the Papal horn, if we consider this account in the light of its fulfilment. Verse 8, *I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.* Verse 20, *And of the ten horns,—and of the other, which came up, and before whom three fell.* Verse 24, *And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.* Concerning these three kingdoms plucked up by the Papal power, authors have been much divided, and much perplexed. Some have supposed they were

Lombardy, Ravenna, and the neighborhood of Rome.* Some have conjectured them to have been the exarchate of Ravenna, the senate and people of Rome, and the German empire.† And others have formed other, and contradictory conjectures. But one difficulty is, those places on which expositors have hit, could not be called kingdoms among the kingdoms, into which the Roman empire was divided. Or, over those places which might be called kingdoms, the Pope never obtained civil jurisdiction. For expositors have taken for granted, that the Pope's obtaining civil jurisdiction over these three kingdoms, was the true idea of their being plucked up before him. And there never have been three places found, which might be properly said to have been three kingdoms rising out of the old empire, over which the Pope did obtain civil jurisdiction. No wonder then that authors have been divided and perplexed upon this point. To perceive the difficulties, which attend their schemes, let us concisely examine them. Lombardy has been often mentioned as one of these three kingdoms. The Lombards did indeed set up a kingdom in Italy, after the subversion of the old empire. And they were afterward subdued; but not by the Pope. And but a small part of their kingdom fell afterward under the civil jurisdiction of the Pope. Could so small a circumstance then constitute the plucking up by the roots of one of those three kingdoms noted in that ancient prophecy? Ravenna has been supposed to be one of these three kingdoms. Ravenna was an ancient city in Italy, the capital of Romagna. Of this, and of some provinces in its vicinity, it is acknowledged the Pope obtained civil jurisdiction, by the donation of Pepin, king of France. But could that petty territory be recognized in ancient prophecy as a kingdom, a horn of the Roman beast? It never was a kingdom! And if every such section, having once belonged to the Roman empire, may be called a *horn* of that empire, we should be furnished with not only ten, but perhaps ten times ten horns of that ancient beast. When Theodoric, king of the Ostrogoths, took

*Orton on Dan. vii.

†Langdon on Rev. p. 146.

Italy, in 493, he made Ravenna the *capital* of his kingdom. But did this constitute *it a kingdom*? In the reign of Justinian, emperor of Constantinople, Belisarius and Narses, his generals, overturned the kingdom of the Ostrogoths in Italy; and Narses was constituted governor of Italy, with the title of duke. He made Ravenna his capital; and it became an exarchate. But could this constitute it a *kingdom*, a horn of the Roman beast? And with no more propriety could the city of Rome, with her "*senate, people, and neighborhood*," be represented as one of those kingdoms. When Theodoric established Ravenna as his capital, he suffered Rome to retain under him some appearance of her former government. But still it was in fact but one city in his kingdom; and that inferior to his capital. And under the succeeding dukedom of Narses, Rome was stripped of every appearance of her ancient form of government, and reduced to a mere duchy; and this long before it fell under the civil jurisdiction of the Pope. Rome was besieged and taken five times in twenty years; and was reduced to a miserable condition. A sorry kingdom indeed, to be supposed one of Daniel's ten Roman horns, and one of the three which fell before the Papal hierarchy! But even supposing these, (*viz.* Ravenna, and Rome with its neighborhood) to be two of the three horns, where shall we find the third? We must leave Italy. And where else did the Pope obtain civil jurisdiction? Some have tried to find one of these three horns in Germany. But surely the Pope had no civil kingdom there. It is true we find there were in Germany spiritual princes with civil jurisdiction. Some time after Pepin gave to the Pope the exarchate of Ravenna, and constituted him a civil prince in some of the Italian states, Charlemagne, Pepin's son and successor, endowed some of the bishops in Germany with temporal dominions, and annexed to their bishopricks the civil jurisdiction of their dioceses. These ecclesiastico-civil princes obtained the enlargement of their civil dominions, till some of them came to rank with the highest sovereign princes, were even electors, and not inferior to kings. But these sove-

reignities were not under the civil jurisdiction of the Pope. So fully disconnected were their civil jurisdictions from his, that Dr. Lowman imagined, (though I think incorrectly) that those German establishments collectively constituted the second beast in Rev. xiii; while the Romish hierarchy constituted the first.* These sovereign ecclesiastics in Germany constituted but a minority of the German empire. How then could Germany be one of these three kingdoms, which fell before the Pope? The long contentions between the Popes and the German emperors concerning the right of investitures, were far from indicating, that Germany had been plucked up by the Papal horn, in point of civil jurisdiction. But even if Germany *had* been under the civil jurisdiction of the Pope, it would fail of answering to the prediction in Daniel concerning any one of the three horns. For the primitive Germany never belonged to the ancient Roman empire. The ancient Germans, a fierce warlike people, though they trembled at the Cæsars, and lost bloody battles with the Romans, were never subdued by the Roman arms. Charlemagne was the first, who subdued them, in the beginning of the ninth century. Surely then Germany could not be one of those three horns.

A late celebrated writer on the prophecies, feeling the difficulties attending the old schemes of exposition upon this point, gives a new one of the following tenor. The first kingdom, he tells us, to be plucked up, was that of Odoacer, king of the Heruli, who took Italy in 476, put an end to the western Roman empire, and caused himself to be proclaimed king of Italy. But his kingdom was plucked up in 493, by Theodoric, king of the Ostrogoths, when he established his Gothic kingdom in Italy, which I before noted. This latter was plucked up by Belisarius and Narses, generals of the eastern emperor, by the aid of the Lombards, who were auxiliaries under them. Italy now, after being thus twice plucked up, (not by the Pope indeed, nor in his presence; for he was not yet in existence!) was

*Lowman on Rev. p. 139.

made a province of the eastern emperor, under the dukedom of Narses. Italy now not being an independent kingdom, its next revolution was not to be reckoned. This next, which was not to be reckoned, took place sometime after, by the invasion of the Lombards, who under Alboin set up a kingdom in Italy, about the year 568. In 752 they under Aistulphus, took Ravenna; and threatened Rome: upon which the Pope applied to Pepin, king of France, for protection. Pepin came with an army; subdued the Lombards; and gave the exarchate of Ravenna, as the patrimony of St. Peter, to the Pope. This was the third kingdom plucked up before the Pope. Here is the plucking up of the three kingdoms before the Papal horn. But I think not less difficulties attend this scheme, than those, which attend the others.

First: These three kingdoms are in fact but *one* and the same nation, Italy. If one nation, by successive revolutions, may make the three horns, why not by ten revolutions, make the ten horns? Perhaps there have been revolutions enough in Italy to amount to the ten horns! This would prevent the necessity of looking abroad from Italy to find the ten horns of the Roman beast: We should have only to ascertain ten revolutions there.

Secondly: But a small part of this *threefold kingdom of Italy* fell under the civil jurisdiction of the Pope. The exarchate of Ravenna, and in after days some other provinces did in this sense fall before him. But with what propriety could that part of the Lombardic kingdom which fell into the Papal hands be reckoned even *one*, and much less the *three* of those kingdoms so long foretold by Daniel?

Thirdly: The above scheme as really makes four horns falling before the Papal horn, as three. The revolution under Belisarius and Narses, was as *real* and *great*, as any of the others. And a vast dukedom under a great empire may as properly constitute a horn, as a short lived, barbarian kingdom, which embraces only the same territory.

Fourthly: The prophecy says of the Papal horn, *And he shall subdue three kings.** But according to the scheme of this author, the Popes subdued but a part of *one* kingdom; *and not that neither!* for the king of France subdued it for him. And with the preceding conquests of Italy, the Papal horn had nothing to do: For they took place long before his existence! Upon this scheme it appears, that instead of the Pope's subduing three kingdoms, he never subdued one. And if those successive revolutions in Italy, which preceded the rise of the Papal horn, were to be noted in ancient prophecy, as kingdoms subdued by the Pope, why should not all the revolutions in Italy from the days of Romulus be thus noted?

The above scheme appears to me untenable; as do indeed all the schemes I have ever seen upon the subject. And I cannot but apprehend, that the lameness which appears to attend the old expositions on this subject, affords a strong argument, that the old scheme relative to the ten horns of the old Roman beast, is incorrect.

To find the fulfilment of the three horns falling before the Papal horn, I think we must find *three* great sections of the primitive Roman empire falling peculiarly under the fatal delusion of the Papal imposture. This fatal influence, appropriate to Popery, is something, in which the Papal power is indeed *diverse* from all other powers, which had been noted in prophecy. *And another shall rise after them, and he shall be diverse from the first; and he shall subdue three kings.** This *diverse* characteristic seems to have been overlooked. If his subduing three kings mean his obtaining civil jurisdiction over them, then he was not in this respect *diverse* from other civil powers. But the Papal characteristic being *diverse*, is a circumstance which seems to indicate, that the influence, with which he subdues three kings, is of a kind *diverse* from civil government: It must mean, his filling them with his *own characteristic influence, Popery.* And do we not find this thing fulfilled? Behold *Italy, France, and Spain*, which were

*Dan. vii, 24.

indeed horns of the empire of the ancient Cæsars, the chief theatre of Papal delusion; and eventually plucked up by the roots by the consequences of that wicked system! This is an event interesting to the Church; and might be expected to have been a subject of ancient prophecy, when the Papal imposture was predicted. But the old view of the subject appears to be on *too small a scale*; and the events scarcely interesting to the Church at all. By Italy, France, and Spain, I mean all that was formerly included in them: - Italy containing all that country south of the Alps: France, the ancient transalpine Gaul, including all the old Roman dominions between the Alps and the Pyrenees, the Helvetii, or Switzerland, and a considerable part of the modern German empire:* and Spain including all west and south of the Pyrenees. For the ancient kingdoms of Spain, and Lusitania, or Portugal, were but one horn of the ancient Roman empire. Britain, though it was under the empire of the Cæsars; and though it was in the dark ages much perverted with Papal delusion for centuries, yet considering its early renunciation of that pestilent error, its different lot at the end of the scene, and its being reserved as a cradle of the church of Christ, it would not be represented as plucked up by the roots, or subdued by the Papal horn. The evils of Popery were to be of so much longer duration, and its events so much more fatal in Italy, France, and Spain, that it appears rational that they should be thus designated in that ancient prophecy concerning the Papal delusion, as the principal theatre, *among the horns of the ancient beast*, of its fatal operations. The other nations, which constituted the other seven horns of the beast, were not so conspicuously to be the theatre of Papal delusion and ruin. And we accordingly find *they were not*. The horns in Africa, Asia, and even Greece, escaped this deadly influence. Ancient Germany, and the more northern nations of Prussia, Poland, Denmark, and Sweden, though they were long enveloped in Papal delusion, and share in the judgments of Papal na-

*See Guthrie's Geog. p. 452.

tions, yet they did not belong to the old Roman empire, and therefore could not be represented as horns of that beast falling before the Papal horn. The descriptions, of belonging to the horns of the old Roman beast, and being subdued by the characteristic influence of the Papal horn, (its false religion) meet in a peculiar and equal degree, only in those three notable, ancient horns, *Italy, France, and Spain*. These three great territories did indeed fatally fall before the Papal horn. They from first to last formed the principal seat of his delusion; and appear to be forming the principal theatre of the judgments of Heaven upon that wicked system.

If the view given, of the plucking up by the roots of the three horns before the Papal horn, be correct, it shows that the horns of the ancient beast were the kingdoms, which constituted the old Roman empire in its zenith, and were in existence, when *the God of heaven set up his kingdom* at the commencement of the Gospel day; and were not the kingdoms into which the old empire crumbled to pieces. For Italy, France, and Spain, including the places above noted, cannot be said to be three of ten definite kingdoms, into which the Roman empire was by the northern barbarians divided. And as the old Imperial head of the Roman beast had its ten horns; so the mystical revival of this same head from the bottomless pit, in the last days, has its ten horns.

SECTION VII.

Antichrist predicted in the 18th chapter of Revelation.

IN this chapter, a further view is given of the judgments of God upon Papal Rome.

1. *An Angel descends from heaven, having great power; and the earth is lightened with his glory:* Indications of some great event now to be accomplished! An event, which should be noted through the whole earth!

2. *And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen.* Here is the sum of the event. And the greatness and terrors of it are

strikingly indicated by the Angel's having great power, the earth being lightened with his glory, his repeating the sum of the event, and doing it mightily with a strong voice. In the preceding chapter, Papal Rome, as distinct from the Antichristian beast, is symbolized by a harlot, borne or managed by this beast, and is called *Mystery, Babylon the great*. *Babylon the great*, in this 18th chapter, must be the same power, the Papal hierarchy, as distinct from the Antichristian beast. In the preceding chapter, this harlot is presented for execution, as we have seen. And in this 18th chapter, we have the commencement and process of her execution. But this Divine judgment upon her implies an *instrument*, by which it is inflicted. Therefore,

3. The origin of the instrument of the fall of Popery is hinted; *And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*. Some capital revolution in her territories is here indicated, in which her own dominions are exhibited to the world as a habitation of devils; the disgorgings of the infernal world; and a pandæmonium of every species of licentiousness and abomination. Here is the origin of the beast, that ascendeth out of the bottomless pit, or Antichrist. This is the furnishing of the executioner of Papal Babylon. Here was to be forged the *rod of iron*, which is fully implied in the subsequent predictions of her judgments in this chapter. The instrument of the Divine vengeance was to rise out of her own territories, and corruptions. Here were to be exhibited the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. The egg of Papal Babylon was thus to break out into a viper, which should become a fiery flying serpent. She was thus to be fatally stung with her own scorpions; yea, gored to death with the *horns* rising from her own corruptions.

4. The fulness of the measure of Papal Babylon's sins, and her consequent judgments are noted in the following verses. *And I heard a great voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her*

plagues. *For her sins have reached unto heaven, and God hath remembered her iniquities.* The account proceeds, in which judgments are *doubled to her according to her works*; her cup of indignation is filled twice as full as that, which she had filled for the saints. *Torment and sorrow* are given in proportion as *she has glorified herself*, and counted upon prosperity. *Her plagues shall come as it were in one day, death, mourning, famine, and fire*, under the strong hand of God, who judgeth her. Decisive events are here indicated. Papal Babylon is taken into the grasp of Antichrist for her execution. And in the struggles and scenes of blood, which attend the rise, and the forming of the horns of the Antichristian beast, the Mother of harlots finds the execution of the judgments of God upon her in dreadful succession. The scenes of judgment become tremendous on one Papal nation, and on another. All in their turn have blood to drink. And Babylon the great sinks as a mighty millstone into the depth of the sea of revolution, tumult and blood, never to rise again.

5. The kings of the Papal earth, who have revelled in the idolatrous embraces of the harlot, lament and bewail her fall and miseries: At the sight of the smoke of her torments, which rises and is seen to the ends of the earth; or at the sight and hearing of her judgments and miseries, they cry, *Alas, alas!* In her distress they realize their own.

6. The merchants of the Papal earth likewise, (the dignitaries, and various orders of the Popish clergy) who have been literally made rich in her infamous and ungodly traffic, in superstitious rites, *and the souls of men*, now cry, *Alas, alas!* They weep and mourn over the ruins of their beloved hierarchy. Wailings and lamentation are heard through the nations of Papal superstition; while the judgments proceed with tremendous roar, and echo from land to land! These admirers of the harlot, *standing afar off*, some as fugitives in foreign lands, and others inclined to be as far distant as possible, for fear of her torments, lament her fall, crying, *Alas, alas! that great city Babylon! For in one hour is her judgment come! Yea, the ship masters, ship compa-*

nies, traders by sea, and sailors, interrupted in their mercantile pursuits, by the perils of the times, are represented as standing afar off, in consternation at the view of the burnings of Babylon, or at hearing of the judgments on Papal nations, and bewailing the loss of their livings.

7. *The blood of prophets and of saints, and of all that were slain upon the earth*, is found here; and it no longer cries for retribution in vain. The God of judgment hears, and rises up out of his holy habitation. A tremendous scene of Divine wrath is opened, which overturns the seat of the Papal kingdom, and fills it *with darkness, so that they gnaw their tongues for pain*. The horns of the Antichristian beast, in this chapter, are beginning to perform the execution of the Mother of harlots; though the scene will not be completed, till the battle at Armageddon. There in due time, the false prophet, (the remaining skeleton of Popery) and the Antichristian beast himself, *will sink into perdition*.

All the events of this chapter imply the rise of a terrible instrument of judgment on Papal Babylon. This instrument, no doubt, is the Antichristian beast. His horns were *to hate the whore, to make her desolate and naked, to eat her flesh, and burn her with fire*. These are judgments which *may* be as long a time in execution, as from the time of the fifth vial to that of the seventh. But they commence at the rise of Antichrist.

8. The judgments in this chapter, cannot be the same with the seventh vial, in the destruction of Antichrist, and all the enemies of the Church. For in the latter case, there will be no kings, nor mystical merchants of the Papal earth left, to bewail the fall of Babylon; as is the case in this chapter. For then they will all, far and near, sink together. So the predictions of that event clearly decide. *The whole earth shall be devoured with the fire of my jealousy*. The view of the whole of this 18th chapter in the light of the chapter preceding, evinces, that it is *Papal Babylon*, and not *Antichrist*, whose fall is here predicted. It is that

Babylon, whose kings and mystical merchants had long been enriched with her delicacies and superstitious traffic. This is a trait of character which cannot be applied to Antichrist; but which perfectly applies to Popery. The events of this chapter then cannot be the *seventh*, but must be the *fifth* vial.* In this, the Papal beast is destroyed by the rise of the Antichristian beast. The events of this chapter are the first capital judgment, which falls on Papal Babylon. *Babylon the great is fallen, is fallen.* However she had before experienced a number of judgments, even four vials of the wrath of God; yet she never *fell* before. And she is never found standing *on her own foundation*, afterward. This particular appears clearly to identify the event, with that of the fifth vial. For the Papal beast has a seat (throne) and a kingdom, till the fifth vial; but afterward he has none. His seat is overturned and his kingdom filled with darkness. I apprehend then that this 18th of Revelation, and the fifth vial, predict the same event, the subversion of the predominant power of Popery, by the rise of Antichrist; although the events of this chapter may extend further, than those of the fifth vial, even to the time of the *seventh*, when the Papal hierarchy, as well as Antichrist, shall be totally destroyed.

9. This chapter, as well as the one preceding, presents a Babylon, distinct from Antichrist. While the Papal hierarchy was predominant, it was *Babylon the great*. But when it ceased to be predominant, having fallen under the power of Antichrist, the *latter* becomes the mystical Babylon, or Babylon the great. The appellation applies to the great *dominant Power* upon the ground, be it Papal or Antichristian. Accordingly we find a *Babylon the great* falling in this 18th chapter of Revelation, which, I conceive, predicts the same event with the fifth vial: and yet we also find a *great Babylon* coming into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath in after days, Rev. xvi, 19, under the *seventh*

* See Treatise on the vials, particularly the fifth vial.

vial. The collateral prophecies of this latter event, decide, that by great Babylon here, Antichrist, or the last head of the Roman beast, is primarily intended, although Popery, as a subordinate power, may be included. While the Papal hierarchy was predominant, this was the *beast*; and the old Roman beast lay *dead*. But when the latter revived, and took the ground, the *Papal* beast died. Popery is not thenceforward called a *beast*, but *the false prophet*, under the dominion of the new beast: *The beast and the false prophet*; meaning Antichrist and Popery. And as the Papal beast dies, on the rise of the Antichristian, so in like manner *Papal Babylon* sinks under the fifth vial, and in this 18th of Revelation, upon the rise of the Antichristian Babylon. And the latter is the Babylon, whose destruction was announced by the ancient prophets in Israel, as an event just to precede the Millennium. Various of those ancient predictions of the destruction of ancient Babylon, will meet their ultimate accomplishment in the destruction of Antichrist, under the seventh vial. He is the Babylon to be destroyed at the battle of the great day.*

This view may help to explain Rev. xiv, 8; † *And there followed another angel, saying, Babylon is fallen,*

* See Isa. 14th chapter, and other chapters.

† This 14th chapter of Revelation I apprehend will be found to contain events, which exactly synchronize with the events of the *seven vials*: Or, events from the opening of the reformation from Popery, till the close of the battle of the great day, which is to precede the Millennium. Verse 1; *And I looked, and lo a Lamb stood on the mount Zion; and with him an hundred and forty and four thousand, having his Father's name written in their foreheads.* This follows a description of the Papal beast. Some time in the course of his dismal tyranny, the event here introduced might be looked for. It was an event some time to precede the fall of Papal Babylon, by the rise of the terrible Power of the last days; as the announcing of this fall of Papal Babylon is found in the 8th verse of this chapter. This appearing of the Lamb on Mount Zion, indicates a remarkable appearing of Christ in his Church, for the enlargement, purity, and protection, of his followers. His having with him 144,000, *who have his Father's name written in their foreheads*, indicates a

is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. After wonderful missionary exertions to propagate the Gospel through the world, as we find indicated in the

vast accession to the number of his witnesses. In Rev. vii, 1—, we find four angels holding the four winds, or staying impending judgments, till the people of God should be sealed in their foreheads. The number of 144,000 are sealed. Expositors inform us, that this description related to the prosperous state of the Church, in the Roman empire, after the revolution under Constantine, from Paganism to Christianity; and before the awful judgments of the northern invasions commenced. The Church then enjoyed a sealing time, a season of great enlargement. Vast multitudes, represented as 12 times 12,000 (12 being the number of the apostles, and also of the patriarchs) were sealed; 144,000 or a vast multitude, a certain number put for an uncertain. In this verse (chapter xiv, 1) we have a similar representation; as if it had been said, Christ again, after a dismal reign of darkness and Papal tyranny, appears in his Church. Another remarkable sealing time commences. Another 144,000, or class of countless multitudes, are set apart for God's pure worship. To what event could this relate, but to the reformation under Luther? The events of that day perfectly answer to the figure. And no events of any preceding period do appear to answer to it. The succeeding verses accord with the events of the reformation. Verse 2; *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.* 3; *And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, who were redeemed from the earth.* 4; *These are they, who were not defiled with women; for they are virgins. These are they, who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lamb.* 5; *And in their mouth was found no guile; for they are without fault before the throne of God.* Here the scene enlarges, as the doctrines of the reformation progress through Protestant lands. The heavenly hosts on the occasion sing, Rev. xii, 10; *Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down.* The voice of the Protestant worshippers becomes like the roaring of great waters, yea of mighty thunder. It is the voice of *harpers*, or of those engaged in the sublime worship of God. Their song is *new*, and known by none, but those, who are taught it by the Spirit of grace. The purification of their doctrines and worship from

preceding verse, it becomes a matter of public notoriety, that *Babylon is fallen, is fallen*. And it is that Babylon which made all nations drink of the wine of the wrath of her fornication. This was the *Papal*

the filthy idolatries of the Papal harlot, is strikingly noted. Idolatry is spiritual whoredom. And the Protestants having renounced the idolatries of the Papal see, and become correct and holy in their doctrines and modes of worship, are represented *as above*, and as *being spotless before the throne of God*. Freedom from idolatry was the perfection of Job, of David, and of Asa. And this was the perfection of the Protestant multitudes here described. They are *the first fruits unto God and to the Lamb*; a resemblance of the dawn of the Millennium. The Church now seemed to be fast coming forth from her long exile in the wilderness.

By and by the eyes of Protestant multitudes are opened, and their hearts united and enlarged, to attempt great things toward evangelizing the heathen world. Verse 6; *And I saw another angel, (or the first of several angels) fly in the midst of heaven, having the everlasting Gospel to preach to them, that dwell on the earth, and to every nation and kindred and tongue and people; 7; Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him, who made heaven, and earth, and the sea, and the fountains of water*. A spirit of missions wakes up, and diffuses itself through the Protestant nations. Much is shortly done toward disseminating the knowledge of Gospel salvation through heathen lands. The missionaries introduce their message, as they must do to Pagans, by unfolding first the volume of nature: We have come to teach you who made yonder heavens; this great earth; the sea; and the fountains of water; and how you must worship and serve him. Their argument evinces, that the preaching of the Gospel here predicted, is an advance made from the preaching of the Protestant doctrines to the Papal nations, at, and soon after the commencement of the reformation. It was to be an event *subsequent* to that period. We find it was to be in the *same hour* with the signal judgments of God on the Papal see. *For the hour of his judgment is come*. And the next verse informs of the *object* of this Divine judgment, that it was the *fall of Babylon*; the subversion of the Papal power. The flight of the Angel, to preach the Gospel, is an event collateral with this, or in the same hour with it.

Some exertions have been made for the propagation of the Gospel among Pagans in many ages. But they did by no means amount to a fulfilment of the sublime figure under consideration. Here is represented one great and general *exertion* for this object; and the *unity* of the undertakers: *The Angel is one*. And

harlot. But this her fall is not the last scene at Armageddon. For the saints are to be *tried* by the influence of some *other power*, after this announced fall of Babylon; which other power must be Antichrist.

his object is to evangelize *every nation, kindred, tongue, and people.* Great engagedness in the object is indicated: The Angel cries *with a loud voice.* Great facility and perseverance are implied: The Angel flies directly on, over mountains, lakes, and seas. Nothing obstructs his course or progress. Obstacles impassable to footmen, are nothing to him. An event is predicted, which God would undertake, by inclining the hearts of the children of Zion, to undertake it; by removing obstacles; causing provision to be made unexpectedly; preparing instruments; opening effectual doors; thus sending out his word, and unfolding his glorious grace: Not to convert the heathen world at once. For the millennial morn is still future. But to light up Gospel fires in heathen lands; to call in some; to fulfil his own counsels; and to prepare the way for the kingdom of Christ. *The Gospel of the kingdom must first be preached to all nations, for a testimony unto them.* We have lived to see the introduction of this flight of the Angel.

Soon it is ascertained what the unprecedented judgments of God, in the same hour with the flight of the Angel, have effected. Verse 8; *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* It must be *Papal* Babylon, and not *Antichristian* Babylon, whose fall is here ascertained. For it is the *Papal*, and not the *Antichristian* Babylon, who has made all nations drink of the wine of the wrath of her fornication.

The clear perception of this event excites another proclamation through the Church, of solemn *caution* and *warning.* Verse 9; *And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand; 10; The same shall drink of the wine of the wrath of God.* Terrible denunciations of judgment are here expressed, and follow, upon all, who are contaminated with the spirit of the beast.

This bold and powerful warning probably will provoke the then dominant beast, and the minions of his order, to invade the rights of conscience in the kingdom of Christ. And it follows; verse 12; *Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus.* Here the patience of Christians must be tried, that it may be known who truly have his faith, and keep his commands. Verse 13; *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead, who die in the Lord from henceforth;*

Verses 12, 13; *Here is the patience of the saints: here are they, that keep the commandments of God, and the faith of Jesus Christ. And I heard a voice from heaven saying unto me, Write, Blessed are the dead, who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.* And scenes of awful judgment succeed this fall of Babylon, represented by the Angel on the white cloud, with his sharp sickle, reaping the vine of the earth: And by another Angel, who has also a sharp sickle: And by a third, who has power over fire, who directs the second Angel, with the sharp sickle, to thrust in his sharp sickle, and gather the clusters of the vine of the earth, whose grapes are fully ripe. The latter obeys. The vine of the earth is gathered, and cast into the great wine press of the wrath of God; which is trodden: and which discharges a river of blood, as high as the horse bridles, for the space of two hundred miles. These are the finishing scenes of judgment. And they are subsequent to the above fall

yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Here are indicated peculiar trials then to be endured by the Church. But the Captain of her salvation soon interposes. The next verse, and the following verses to the end of the chapter, describe the scenes of consequent judgments to be inflicted on Antichrist, and on all the active enemies of the Church. An Angel, like the Son of man, with a golden crown, and a sharp sickle, appears upon a white cloud. And he soon reaps the harvest of the earth, which is then fully ripe. His ministers of Providence soon collect the vine of the Infidel world, with its grapes, then fully matured, and cast it into the great wine press of the wrath of God; which is trodden; and which emits a river of blood for 200 miles. Here is a double figure to represent the terribleness of the scene of the battle of the great day of God. The *harvest* and the *vintage*, both unite in that event. For both are subsequent to the depression of the Church under the reign of Antichrist. But no vial of wrath on Antichrist, except the *seventh*, is subsequent to that depression.

Thus the events of the 14th chapter occupy the *same period* with the vials in the two succeeding chapters; the period of the seven *last plagues* upon the enemies of the Church. That appearance of Christ on mount Zion introduced enlargement and salvation to his Church; and destruction to her enemies.

of the harlot Babylon: which shews, that she, and the subsequent power finally to be destroyed, are two distinct powers; and their falls are at different periods. One is at the *rise* of Antichrist: The other is at his *destruction*.

There is a striking affinity between these two powers, the Papal and the Antichristian Babylon. The latter rose on the ground, and from the corruptions of the former. It supplanted and took the place of the former. And in the judgments finally executed upon Antichristian Babylon, those threatened to Papal Babylon, (as to her *ultimate ruin*) will be fulfilled. But the two Babylons are spoken of as two distinct powers. One of them falls under the fifth vial: the other under the seventh.

The sense, which has been given in this section of the fall of Papal Babylon by the rise of Antichrist, is not destitute of countenance in Old Testament prophecies. I shall note one passage, Dan. vii, 26. *But the judgment shall set, and they shall take away his dominion, to consume and to destroy it unto the end.* This is spoken of the *Papal horn*; and of the time and manner of his overthrow. *The judgment shall set.* It shall open a new era of Divine judgment. *And they shall take away his* (the Papal) *dominion.* *Who shall take it away?* The antecedent is not expressed. But the pronoun *they* implies an antecedent. It implies instruments sufficiently powerful, raised up to overturn Popery, and to execute vengeance on Papal nations, to take away the Papal dominion, and to consume and to destroy it. In Rev. xvii, we learn who this instrument is;—*the beast, that ascendeth out of the bottomless pit.* The horns of this beast *hate the whore, and eat her flesh, and burn her with fire.* The vengeance begins to be executed *before* the time of the end; as is implied in its *continuance till that time*;—*to consume and to destroy it unto the end.* This scene, I apprehend, opens in a new and fatal vial of Divine wrath, which overturns Popery; and which will ere long, or after the Turks shall be overthrown, and the Jews returned, issue in the seventh vial, the battle of that great day of God Almighty.

SECTION VIII.

Daniel's prophecy of the saints being given into the possession of the Papal horn 1260 years, consistent with a small portion of the last part of this term being occupied by the domination of Antichrist. Also Paul's Man of Sin considered.

THE prophet Daniel informs,* that the saints were to be given into the hands of the little horn, 1260 years. But if a portion of the last part of this term were to be occupied by the tyranny of Antichrist, how is this prediction of Daniel fulfilled? Answer. Antichrist originates in the corruptions of Popery. He was to arise directly out of the putrefactions of that abominable collection of filth and impurity. And after his development, and his establishing his *characteristic mark of Infidelity*, he was to re-establish Popery, as his *form of godliness*, and a convenient engine of his ambition. It is not unnatural then, that the Papal horn should be represented, in that concise stroke of ancient prophecy, as having possession of the saints 1260 years, notwithstanding that a small portion of the last part of the term should be occupied by the terrible Antichristian power. For the latter was to be produced, and the whole wilderness state of the Church occasioned, by the corruptions of that Papal horn. In that ancient concise sketch then, it is no wonder that the saints should be spoken of, as being under the power of the *Papal horn*, for 1260 years; even though for a short term, in the closing part of that period, the horn itself, and the saints, should be under the tyranny of a superior Power, which rose directly from the nature and corruptions of the Papal horn.

This solution may aid us in forming a correct idea of the predictions of Paul, relative to the *man of sin*. 2 Thess. ii, 3—12; *Let no man deceive you by any*

* Dan. vii, 25.

means; for that day (the day of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all, that is called God, or worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he, who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming: Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. The apostasy of the Papal hierarchy is here predicted. Yet the power here predicted is to be destroyed with the brightness of Christ's coming at the battle of the great day. And one would be apt to conclude from reading the passage, that the power spoken of is to be the great dominant power of that day. And we are naturally strengthened in this conclusion, from the allusion the essential part of the description appears to have, to the noted passage in Dan. xi, 36—, which relates to Antichrist. These considerations seem to make the Romish hierarchy, and Antichrist *one*. I apprehend the fact to be, that the passage presents a *complex view* of Popery and Antichrist; the former rising after the subversion of Pagan Rome; and the latter rising from the corruptions of the former, in the last days. The passage, I conceive, contains a prophetic glance at the whole apostasy, both in its *Papal*, and *Antichristian*, form; saying some things peculiarly applicable to the *one*; some to the *other*; and some to *both*. Had no

other Scriptures predicted the rise of the infidel Power, subsequent to Popery, we should naturally have taken this prediction of the Apostle as relating only to the Papal hierarchy, and should not learn from it the rise of the Infidel power. But as we are furnished with such a variety of predictions which evidently relate to a vast infidel Power, subsequent to Popery; we cannot suppose this short passage of Paul designed to contradict those passages; or to indicate, that they were to receive their accomplishment in simply the Papal power. This passage then must be viewed as a general description, or rather glance of the whole apostasy, Papal and Antichristian; viewing them in their natural connexion; although other prophecies present them, as we have seen, as two distinct powers.

The *man of sin* then, *primarily* is the Papal hierarchy; and ultimately the infidel Power of the last days, which originated in the corruptions of that hierarchy, and in which the dominant power of the hierarchy was to terminate. Paul's *man of sin* properly comprises *both* these powers, viewed in their connexion. Although they are *two*, when they go into perdition, the *beast*, and the *false prophet*; the last head numerically the *eighth*, but specifically the *sixth*, of the Roman beast, healed of its deadly wound received by Constantine, at the same time a *new* beast, ascending from the bottomless pit; and the *Papal harlot*, borne by him to her execution; yet they both unitedly go to constitute Paul's *man of sin*, and that *son of perdition*, whom *the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming*. That description from the Apostle, which has been recited, viewed in the light of the *other*, numerous, and more distinguishing predictions, both concerning the Papal hierarchy, and the subsequent infidel Power, seems necessarily to evince, that the *man of sin* was of the complex character above presented: that he comprised both the hierarchy, and the atheistical Antichrist. For he rises with the *former*; and sinks with the *latter*; and has the characteristics of *both*. He is, in that prophetic glance, presented as *one Power*;

though other more definite predictions present him as *two*; as we have seen. He represents the whole Romish apostasy, both in its *Papal* and *Atheistical* form.

THUS we are taught in the prophetic parts of the sacred Scriptures to expect the rise of a terrible atheistical Power, and a vast influence of Infidelity, in the last days, or just previous to the Millennium.

I do not pretend that I have adduced all the prophecies of this event. Various other predictions of it, especially in the Old Testament, will be noted in the future pages of this Dissertation; where the way will be better prepared for them to be understood. I shall here add a comment on the words of our blessed Lord; * *And shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?* Here we read of the coming of Christ to avenge his elect. His coming at the destruction of Jerusalem, probably was primarily intended. But his coming at the battle of the great day, as well as at the end of the world, must be viewed as included in the prediction. And the question in the last verse implies, that what has been called the Christian world will then be found overrun with gross Infidelity.

But so great an effect implies an adequate cause, or a systematic propagation of Infidelity. And the coming of Christ, at the battle of the great day, being to *avenge his elect*, implies, that this power of Infidelity will then be found violently directed against his elect, or his cause. The operations of Infidels, previous to the rise of Antichrist, or beside that combination, which gave him birth, did not amount to that systematic propagation of Infidelity necessarily implied in the rise of Antichrist; although they had their influence in preparing the way for it. There was a want of unity and efficiency in their operations. The British Infidels, Hobbes, Tindal, Chubb, Morgan, Woolston,

* Luke xviii, 7, 8.

Collins, Shaftesbury, Herbert, Hume, and Bolingbroke, were Antichristian indeed. Yet their operations and writings did not mark the rise of Antichrist. They were destitute of that *unity* and *efficiency of operation*. Many of their first principles counteracted each other. And they matured no powerful, systematic opposition to the cause, which they individually hated. It remained for Infidels within the region of Popery to remedy this *happy* defect. The latter were not only to propagate real Infidelity, in a far more energetic system; but were to furnish a fatal plan of uniting their minions and sophists of impiety against the cause of Christ; and to secretly inure their hearts to cruelty, and deeds of violence, till they should be prepared to burst upon the Christian and civilized world, like an overwhelming torrent of burning lava from a volcano! The uniting of their rivulets of Infidelity into a powerful current, and swelling the latter, by the confluence of numberless streams, into an overwhelming flood; and directing this mighty deluge against the principles of the Christian religion, and of all virtuous civil government; this was to be the development of the infidel Power under consideration; this the Antichrist of the last times.



CHAP. II.

The last days have arrived; and an inceptive fulfilment of the predictions concerning Antichrist is now manifest before our eyes.

THIS I shall endeavor to evince in the following sections.

SECTION I.

Chronological Calculations.

THE Church of Christ was to remain in the wilderness, after being given into the hands of the Papal horn, 1260 years.* Mr. Faber is confident, that this giving of the saints into the hands of the Papal power was A. D. 606, when Phocas constituted the bishop of Rome, universal bishop. A former English writer, noted with approbation in Pool's Annotations, by the name of Stephens, was of the same opinion. This opinion appears highly probable. If the saints were to be given into the hands of the Papal horn 1260 years; the *giving* of them into his hands surely must mark the commencement of the 1260 years. And the constituting of the bishop of Rome, universal bishop, appears to be the *very act* of giving the saints into his hands. In A. D. 606 then, we must probably date the beginning of the 1260 years. Much evidence in favor of this period, Mr. Faber attempts to adduce from the predictions concerning the Mohammedan imposture. This, and the Papal imposture, he thinks, were to commence, continue, and close their existence, together. But Mohammed began his diabolical system A. D. 606; the very year in which the saints were given into the hands of the Papal horn.

* Dan. vii, 25, and Rev. xii, 6.

Another argument in favor of this period the above named author adduces from the period assigned (Dan. viii, 14) for the termination of Mohammedism. The period there assigned is 23 hundred years, from some noted period; 22 hundred years, in some ancient Hebrew copies; which Mr. Faber thinks to be the true reading. But calculating as he supposes we ought, from the time the he-goat attacked the ram, (Dan. viii, 7,) 334 years before Christ, the 22 hundred years, for the close of Mohammedism, terminate A. D. 1866; which is the very period made by the addition of the 1260 years to 606, when both Popery and Mohammedism may be said to have commenced. These three coincident arguments that author conceives to amount to pretty full evidence, that A. D. 1866 will be the end of the 1260 years, or the wilderness state of the Church.

Another argument in favor of this period, I apprehend, is to be found in the number of the Papal beast,* which is 666. Writers have supposed, that there is a number of the *beast*, and a number of his *name*. As to the number of his name, it is ascertained that the numerical letters in Greek, which form *Lateinos*, contain the number 666. Latinus, (or, as the name was anciently written, both in Latin and Greek, *Lateinos*,) king of Latium, was before Romulus; and was the first founder of Rome, either real or fictitious. Accordingly the ancient Romans were called Latins; and their language was denominated Latin. And this is the appellation, by which the inhabitants of the south west of Europe are known in the east, *the Latins*; particularly the Italians, French, and Spaniards, are denominated *the Latins*.† And the Papal church is there known by the distinction of *the Latin church*. And in this church every thing is latinized; mass, prayers, hymns, litanies, canons, decretals, Papal bulls, are all in Latin. The business of Papal councils was transacted in Latin. And their Scrip-

* Rev. xiii, 8.

† Faber, vol. ii, p. 175.

tures were read in no other language. The word *Lateinos* contains the number 666.

L— 30

A— 1

T—300

E— 5

I— 10

N— 50

O— 70

S—200

666

Thus the *Latin church is this second beast*; the number of his name being found in *Lateinos*, according to the Greek numerals.

And with respect to the number of the *beast*; the author before mentioned in Pool, by the name of Stephens,* has attempted to shew, that A. D. 606, when the saints were given into the hands of the Papal horn, was according to Daniel's chronology, the year 666; or was the year 666, from the time, when the Roman power first invaded the Church of God. And this he states to have been, when Cicero and Antonius were consuls, 60 years before Christ. These 60 years added to 606, make 666. So that the number of the beast is the number of years, from the time the Church of God fell into the hands of the Romans, 60 years before Christ, to the time, when the Christian Church fell into the hands of the Papal beast; which number of years was 666. It appears a striking coincidence, that from the time the Church of God fell into the hands of the Romans; (if the above author be correct) to the year 606, when the Christian Church was in a formal manner, given into the hands of the Papal beast, there were 666 years; and that this very number is taken to designate the Papal beast, or as one of his descriptive marks. I cannot well conceive what circumstance shall be more likely to unfold the true sense of the passage. And if it be the true sense, it affords an ad-

* Pool's Annot. on Rev. xiii, 18.

ditional argument to the three noted by Mr. Faber, in favor of A. D. 606 being the time for the commencement of the 1260 years; and thus in favor of A. D. 1866 being the year of the release of the Church, and of the destruction of her enemies.

Whether the above calculation will prove to be correct, or not, it is agreed I believe by all, that we are drawing near to the close of the wicked ages of the world; and that the Millennium cannot be *far* distant. The prophecies generally, and the signs of the times, are thought to conspire to evince the truth of this remark.

Have we not then reason to believe, that the rise of the great Antichrist of the last times, must at the present period be clearly discernible upon the stage of the world? This must be believed from the prophecies relative to that event, and from chronological calculations.

And what have the eyes of the present generation beheld? We have seen a mighty terrific Power, bursting suddenly into existence; and possessing the very characteristics noted in the prophecies, as descriptive of the origin and the first stages of Antichrist.

SECTION II.

The French Revolution.

WE have recently seen a most powerful Papal nation, whose monarch was styled the eldest son of the Church, a nation of more than twenty seven millions of people, breaking every restraint, beheading their king, proclaiming war against all kings, and decreeing fraternity with all in every nation, who are in rebellion against their governments.

Revolutionary France, by national authority, not only denied the Christian Religion, but the being of God. A piece was written by Anarcharsis Cloots, a member of their national convention, and the reporter of their committee, and was accepted by the convention, and

printed and circulated by their order, in which are the following sentiments; "Man when free wants no other divinity, than himself. Reason dethrones both the kings of the earth, and the King of heaven. No monarchy above, if we wish to preserve our republic below. Volumes have been written to determine whether a republic of Atheists could exist. I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls; what you adore by day, will be your destruction by night."* This infidel Power virtually abolished the Christian Sabbath; substituting in its stead their decades, or the celebration of every tenth day, for political, or idolatrous purposes. They virtually abolished the covenant of marriage, by rendering the support of it optional with the parties. As a fruit of which national order, 1800 divorces took place in Paris, in the year 1793. They decreed that the promiscuous intercourse of the sexes is no crime.† They fixed the inscription in their burying ground, "*Death is an eternal sleep.*" The Bible was burnt in a public square. They shut up their houses of public worship, and made only the expression of a desire that they might be opened, a great, if not a capital crime. They assumed the characteristic of *disregarding the god of their fathers*,‡ by rejecting the Pope, and all his clergy. And in contemptuously abjuring the Christian Religion, they disregarded Him, who was the ancient desire of women. *They denied the Father and the Son; denied the Lord, who bought them; denied the only Lord God, and our Lord Jesus Christ.*

Yet, notwithstanding all this, they *in their estate*, or after they viewed their revolution established, honored their *God of forces*, their *Mozim*; whether we translate it *fancied gods*; or *military munitions*. With respect to the former, the French converted the magnificent temple of St. Genevieve at Paris into a Pagan pantheon.§

*Barruel's Memoirs, vol. ii, p. 245. †Kett, vol. ii, p. 253.

‡Dan. xi, 37.

§The pantheon was a temple in ancient Rome, dedicated, as its name imports, to *all the gods*.

To this they conveyed in solemn procession the bones of the arch-infidel Voltaire, and of Rousseau. The bones of the former they placed upon a high altar, and offered incense to them; while the multitude bowed down in silent adoration.

A female, dressed in fantastic hue, as a goddess to personate Human Reason, was borne upon a carriage on men's shoulders, and escorted by the national guards, and all the constituted authorities. She was placed upon a high altar, and worshipped with various religious ceremonies. She was then conveyed to the principal church, where these idolatrous services were repeated. A priest was then brought in, who abjured the Christian faith, and avowed the whole of Christianity to be an imposture. The scene closed with the burning of their religious books, and their various apparatus for public worship; multitudes dancing round the flames in savage mirth. And an account of this whole scene was published in their national Bulletin, an official paper distributed at the expense of government.*

The images of reason and liberty were placed in a temple. Festivals were instituted to the virtues, such as reason and labor. Thus they adopted and honored *the gods of their fancy*.

And the French have honored *military munitions*, should any prefer this rendering of the term *Mozim*. Their unprecedented improvements in the arts of war, afford them a most distinguishing feature in this particular.

A train of other enormities are related in authentic histories and memoirs of the French revolution, too numerous to be cited in this Dissertation. "It appears, (says a writer on this subject†) that there have been two millions of persons murdered in France since it called itself a republic; among whom were 250 thousand women; 230 thousand children, beside those murdered in the womb; and 24 thousand priests, many of whom were Protestants." Marat, that great *friend of the peo-*

*See Residence in France, N. Y. edition, p. 270.

†Kett, vol. ii, p. 252.

ple, scrupled not to assert, that in order to cement liberty, the national club ought to strike off 200,000 heads. "As for the privilege of extending mercy to the condemned, it was contemptuously disclaimed; and all applications for pardon were rejected with the declaration, that the enlightened government of republican France, possessed no such power. It was esteemed indeed a sufficient crime to be suspected of being a suspicious person."* Their comedians publicly challenging and denying God; the pupils of their new republican school appearing at the bar, and declaring, that all religious worship had been suppressed in their section, and that they *detested God*; and, horrible to relate! their establishing a tan-yard under the auspices of government, to manufacture into leather the skins of their murdered fellow-citizens; their drowning, under guards of soldiers, their new born infants, born of lewd women kept by the officers in Gen. Jourdan's army, as related by Count Sidon, who was present; and numerous other enormities, which exclusively characterize the annals of modern France;—these are things well known. And they strikingly corroborate the evidence exhibited, that we behold in that nation the rise of the Antichrist of the last time.

The succeeding predictions (Dan. xi, 38,) the French nation have precisely fulfilled. They soon fell under a military despotism; and have become a great and terrible empire. The people who magnified themselves above God, and all legitimate authorities, have received their foreign god, their *emperor*, from an origin, which *their fathers knew not*; and have honored him *with gold, and silver, and precious stones, and pleasant things*; or with Imperial magnificence. A Corsican youth, of ordinary descent, was admitted to an under office in a company of artillery in the republican French army. His activity at the siege of Toulon, in 1793, excited the attention of the national agents; and he was advanced. His subsequent rise was rapid. Within a few years the French received him, and honored him, as

*Faber, vol. ii, p. 205.

their First Consul. And his subsequent, Imperial magnificence, his victories, and his distributions of the nominal crowns of his conquered nations to his kindred, and favorites, appear fully to accord with the forecited passage, Dan. xi, 38, 39. *And a god, whom his fathers knew not, shall he honor with gold and silver and precious stones and pleasant things. Thus shall he do in the most strong holds, with a strange god, whom he shall acknowledge and increase with glory. And he shall cause them to rule over many, and shall divide the land (earth) for gain.* In the whole of the passage afore-cited from this chapter, relative to the infidel Power, we find a train of particulars, which have been fulfilled, in their order, in France; but which, I believe, have never been fulfilled in this order in any other nation; and there now appears no human probability that they can ever be fulfilled in any other nation.

Have we then any reason to doubt of the correctness of applying the passage to the French nation? And especially considering the origin of their revolution, which will by and by be noted. When this is considered, we shall find also that in the French, as far as they have proceeded, we behold an inceptive fulfilment of the prophecy in Rev. xii, concerning *the devil's coming down to the earth in great wrath*; and of the prophecy in Rev. xvii, concerning *the beast, that ascendeth out of the bottomless pit, and is bearing the Papal harlot to her execution.* The gross Infidel system, instigated by *the great dragon*, in the former of these passages, has most strikingly appeared in France; and appears to be fulfilling in what has been called the Christian world. And the features of the beast in Rev. xvii, are conspicuously prominent in that nation, so far as they have proceeded. Examine the prophetic picture. Then look at the French nation. And you will be constrained to say, the picture there has its original; the prediction, its accomplishment. The seventh head of the old Roman beast, continuing *a short space*, has been verified in the *Terrible Republic.* The succeeding head, numerically the eighth, but yet *of the seven*; being the sixth healed from its deadly wound, is now pre-

sented before our eyes. This new *beast from the bottomless pit, of scarlet color, covered with the deeds of blasphemy, forming to himself his ten horns, bearing the Papal power to his execution, with the world wondering after him,* is now upon the stage, manifested with dreadful precision. And the events of Rev. xviii, are fulfilled, or fulfilling. Some of the most important parts of the dominion of Papal Babylon have indeed been exhibited to the world, as the *habitations of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.* The *rod of iron* for the work of judgment there implied, is presented before the nations. *Papal Babylon has fallen;* and the judgments of God on Papal nations are in the most conspicuous train of fulfilment.

The above ideas will be corroborated, when we come to ascertain the real origin of the late unprecedented commotions in Europe. This origin stands clearly exposed in the writings of Dr. John Robison, Professor of Natural Philosophy in the University of Edinburgh, in a volume published in 1797, entitled, "*Proofs of a Conspiracy, &c.*" And in the volumes of Abbe Barruel, a French Catholic, who wrote *Memoirs on the French revolution.* In both these works, although the plans of the authors are very different, and the writers were of different kingdoms, and different religious educations, and unacquainted with the object of each other; yet the same points are clearly ascertained. They give the same original letters, mottos, and watch words; and in short, disclose the same systematic plot, laid to introduce anarchy and Atheism, under the notion of enlightening mankind.

As much of the evidence concerning the fatal scheme of Illuminism, was first given in this country by these writers, it may be suitable to make some remarks upon their characters.

SECTION III.

The Characters of Dr. Robison, and the Abbe Barruel.

MUCH pains have been taken to abate the force of the testimony of these authors; particularly of the former. This perfectly agrees with the well known arts of Illuminism. Men who have adopted such maxims as the following; "*The goodness of the end sanctifies the means; We must gain our opposers, or ruin them; Hurl the javelin; strike deep; but conceal the hand that gives the blow;*" might be expected to assail, with the weapons of false accusation, the characters of those who should attempt to unveil their wickedness. Accordingly as soon as Professor Robison's Proofs were circulated in this country, and excited alarm, scandalous accounts were propagated in news papers against his character. These accounts have been proved, from authentic documents, to have been *utter falsehoods*. In the process of these proofs, the excellency of Professor Robison's character has been incontestably substantiated. The history of his life has been made public; which exhibits him as a man of distinguished usefulness; of the first degree of erudition; and of the most unimpeachable veracity and integrity.* From youth he has been in public life. In 1774 he was invited by the Magistrates of Edinburgh to the Professorship of Natural Philosophy in the University of that city; which ranks very high among the literary institutions of this age. In 1786 he was elected a member of the Philosophical Society in Philadelphia, of which Mr. Jefferson is the President. In 1797, he was elected a member of the Royal Society of Manchester. In 1799, the University of Glasgow, where he had received his education, conferred on him the honorary degree of Doctor of Laws; at which time, contrary to their usual custom, they gave a very particular, and flattering account of his nine years study in that University. He was Secretary to the Royal

*See Payson's Modern Antichrist.

Society of Edinburgh. And in 1800 he was unanimously elected a foreign member (of which they admit but six) of the Imperial Academy of Sciences at Petersburg; which is one of the three highest in reputation in Europe. These facts evince that Dr. Robison was one of the most eminent literary characters in Europe. Would he then have risked his reputation, in giving such a publication to the world, if he were not, from the most authentic documents, sure of its correctness? It is incredible! As to Dr. Robison's moral character, it is established beyond doubt. The following is an extract from a letter written by one of the most respectable literary men in Scotland. Leave was not obtained to give his name; though, it is presumed, he would not have made objection. "Professor Robison's character is so well established among those, who know him best, that it would be ridiculous, at Edinburgh, to call in question his veracity, or abilities. I had read many of his authorities in German originals, before his book was published. And the first notice I received of his book was in the preface to Dr. Erskine's Sketches of Ecclesiastical History, where you will see the honorable testimony, that he gave to Mr. Robison, and the great expectation that he had from its publication."

The Rev. Dr. Erskine, so celebrated in America, and neighbor to Dr. Robison, in a letter dated Edinburgh, Sept. 25, 1800, says, "I think highly of Professor Robison's book. Some of the most shocking facts it contains, I knew, before its publication, from a periodical account of the church history of the times, by Professor Koester, at Glessen, of which I lent to Professor Robison all the numbers, relating to that subject." In a subsequent letter of June 13th, 1801, Dr. Erskine, having heard of some of the aspersions of Dr. Robison's character circulating in America, says, "Had these reports been sent to Edinburgh, for their *palpable falsehood*, they would have been despised and detested." Mr. J. Walker, a reputable inhabitant of Great-Britain, wrote an attestation to the excellent character of Dr. Robison, to Professor Boetiger, of Germany, who had written some aspersions on Dr. Rob-

ison's character; upon which Boetiger honorably retracted those aspersions. Mr. Walker, after giving Dr. Robison's character, says; "Nor is this the exaggerated praise of a friend. No one, who knows Mr. Robison, as I know him, (and he is almost universally known in Britain,) will dare to call it in question." Thus, notwithstanding these mischievous aspersions, Dr. Robison's character is fully established. And the information given in his book is entitled to every degree of credit.

As to the character of the Abbe Barruel, I know not that it was ever materially impeached. His volumes, while they contain the errors of the Roman Catholic religion, and indicate the indignation of their author against the enormities of the French, they likewise indicate, to an uncommon degree, his strict veracity, in the relation of facts. He would never relate the substance of any account, but with the document before his eyes. And when the enormity of its contents appeared almost incredible, he would subjoin the originals verbatim, that the reader might translate for himself.

These two authors, of different nations, religions, and habits, writing their books at the same time; unacquainted with each other's object; and pursuing their inquiries through very different arrangements, arrive at the same points; and unitedly develop the same diabolical scheme of Illuminism. The evidence therefore, which they afford upon the subject, must by the judicious be deemed irresistible.

SECTION IV.

Origin of the French Revolution.

It has been fully ascertained, that the French revolution was not eventually that virtuous struggle for liberty, which Americans at first apprehended. Nor were its enormities the accidental frenzy of an infuriated mob. But the revolution and those enormities were under the direction of a system of wickedness matured

by men of the first talents; and most subtly propagated by multitudes in hidden concert, for nearly half a century. This we learn from the aforementioned writings of Robison and Barruel; and from numerous other authentic sources. They unfold at large the most diabolical scheme, with its ample evidence. In this I cannot follow them in a short dissertation. I can only sketch the outlines of the dismal plot.

Voltaire, the great French philosopher, who was born at Paris, Feb. 20, 1694, and who died not long before the French revolution, conceived a design, in his early days, to overturn the Christian Religion. This was his avowed object. And such were his genius and early turn of mind for the impious object of his undertaking, that while he was but a youth, he received the following reprimand from his professor; "Unfortunate young man! you will one day come to be the standard bearer of Infidelity." So he proved in fact, and to a far greater degree, than his professor, or any other man could have conceived. Voltaire was wont to say, "I am weary of hearing people repeat, that twelve men have been sufficient to establish Christianity. I will prove that *one* may suffice to overthrow it."* And would add, "Christianity yields none but poisonous weeds." And to the object of overturning the Christian Religion, he vowed to dedicate his life. To "*crush the wretch*," (as he would express it) meaning Jesus Christ, was henceforth to be the object of all his exertions. And this impious phrase became the watch word of his order, "Crush the wretch then, crush the wretch"!

Voltaire associated with himself for his horrid purpose, a group of Infidel philosophers; Diderot, D'Alembert, Rousseau, and Frederic, king of Prussia; and shortly after he subtly found means to unite with him five or six of the crowned heads in Europe, in the impious conspiracy to destroy the religion of the Gospel. The numbers and influence of the conspirators rapidly increased. Their success was astonishing, even to themselves, as some of them exultingly acknowledged.

*Life of Voltaire.

So that they would often speak of the amazing power of *secret societies*; and of the facility with which they might *bind the world with invisible hands*.

Such was the preparedness of the mass of the Roman Catholics for Infidelity, and such the influence of the infernal dragon, who was now furiously intent on erecting this new standard against the cause of Christ, that the scheme of Voltaire took effect, like fire in a field of dry stubble, with a strong wind to accelerate its fury. Voltaire boasted that from Geneva to Berne, not a Christian was to be found; and that if things went on at this rate, "*in twenty years God would be in a pretty plight.*"

This plan was prosecuted with incredible vigor and success. Secrecy was the soul of their order. "Strike deep, but hide the hand that gives the blow," and similar phrases, were with them, watch words of great significance. Their leaders received fictitious names; and they transacted their business in a language newly invented for the purpose. They prevailed to poison the sources of education. The highest of the French literary Societies, they, after much intrigue and management, filled with their members; and finally rendered the institution wholly subservient to their views.

Although the subversion of the Christian Religion was their first object, as has been noted, yet the subversion of civil government was after a while united with it, by these propagators of impiety. It became a principle of their order, that all the restraints of religion, and of civil government, were but an intolerable imposition; and that the goodness of the end sanctifies whatever means may be adopted to abolish such restraints.

Free masonry was insidiously perverted, and made a medium and covert of this mischief, in a manner wholly contrary to its principles, or original design.* Many

*I hope none of the Masonic Fraternity will admit the idea, that any thing in this Dissertation is designed to reflect upon their order. We know there is no institution among men, which is not capable of being abused to perverse purposes. And if simply this circumstance were to decide against the merit of institutions, perhaps every institution would be reprobated. The

of the lodges in France and Germany, and other Popish countries, were corrupted, and became subservient to the views of Illuminism. Upon the discovery of this, an honorable mason in Europe thus bewails it, in an oration to his associates; "Brethren and companions, give free vent to your sorrow. The days of innocent *equality* are gone by. However holy our mysteries may have been, the lodges are now profaned and sullied. Let your tears flow. Attired in your mourning robes, attend; and let us seal up the gates of our temples; for the profane have found means to penetrate into them. They have converted them into retreats for their impiety, and dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruins of nations. Let us weep over our legions, whom they have seduced. Lodges, that may serve as hiding places for these conspirators, must for ever remain shut, both to us, and to every good citizen."*

Thousands became leagued in secret concert, to enlighten mankind with the wonderful doctrine of *Liberty* and *Equality*; liberty from all the restraints of religion; and equality from all the subordinations of civil government. Their highest secret was, that there is no God; and no future state; and that every restraint on the appetites and passions of man, is an abridgment of the rights, and ought to be abolished. These sentiments it was the business of the adepts of their order to instill into the minds of mankind, and especially of the rising generation; and to do it without giving alarm. Their methods of effecting this were systematic and

advocates of the most important institutions will readily hear the conduct of the base perverters of their respective orders exposed; and will by no means wish to keep concealed such perversions. The honor and patriotism of the *honorable* masons of this day will not permit them to wish, that the modern innovations made in their order, and in the institutions of religion and government, by Infidels, should be kept out of sight. For many, and those among the most honorable, of the Masonic Fraternity, have themselves sounded the alarm, and given notice of this horrid abuse of their order. And the thing itself is most notorious.

*Barruel's Memoirs, vol. iv, p. 63.

subtile almost beyond description, or detection. They allured their young candidates, whom they had marked out for their prey, with seemingly accidental hints of the amazing power, and great benefits of secret societies; that there *were* such societies, embracing the greatest of characters, who were able to govern the world. These youths were seduced into the most positive engagements of obedience to unknown leaders in those societies, of whom they were led to form the most exalted opinion, as being great and wise men, devoted to the reformation of mankind, and to the good of the world. The attention of these pupils was allured with the idea of there being various grades in these secret societies; and of new and wonderful discoveries to be made, or secret things to be revealed, at each advance. Thus all the principles of ignorant ambition, and the love of novelty, were addressed and seized fatally; while the adepts were insidiously engaged in erasing from the mind of the candidate every impression of any past religious instructions; and in preparing him for a higher grade of Infidelity. To this higher grade he was admitted, with various ceremonies, so soon as it was discovered by the instructor, that he was prepared to receive it without alarm. In this gradual process thousands were led on to their highest secrets, of *Atheism, anarchy, and licentiousness.*

Books were written by the most subtile of their order, calculated to unhinge the mind from the truths of Revelation, and to bring the Gospel into contempt. A learned Encyclopædia was devised and written *for this very purpose*, that the poison of Infidelity might be imperceptibly diffused. And other books innumerable, even down to the lowest tracts, teeming with the most artful suggestions of Infidelity, were profusely scattered through the whole mass of society. Printers and booksellers were artfully enlisted into the same cause. And funds were raised to indemnify them, in suppressing every evangelical publication. So that few or no *good books* could circulate in society, or ever be found. Reading societies were formed by the agents of this fatal scheme, in order that their impious publications might

be read, and thus take the more sure effect. The direction of schools the leaders of Illuminism found means to get into their own hands; and to furnish them with instructors of their own order.

Said the chief of the Illuminati; "All the German schools, and the benevolent society, are at last under our direction. Lately we have got possession of the Bartholomew Institution for young clergymen, having secured all their supporters. Through this, we shall be able to supply Bavaria with *fit priests*. We must acquire the direction of education, of church management, of the professional chair, and of the pulpit. We must preach the warmest concern for humanity, and make people indifferent to all other relations. We must gain the reviewers, and journalists, and the booksellers."* See an instance of their impious hypocrisy. A president of their society, in an initiatory discourse, said, "Jesus Christ, our grand and ever celebrated master, appeared in an age, when corruption was universal. He supported his doctrines by an innocent life, and sealed them with his blood." Yet Christ was the *wretch*, whom their order had *sworn to crush!* And the following sentiments we read in their own language. "All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom. The man, who is above law, can commit without remorse the dishonest act, that may serve his purpose. The fear of God, so far from being the beginning of wisdom, would be the beginning of folly. Modesty is only an invention of refined voluptuousness. Virtue and honesty are no more than the habit of actions personally advantageous."† "The supreme king," (says their code) "the God of philosophers, Jews, and Christians, is but a chimera, a phantom. Jesus Christ is an impostor."

It was one of the hidden maxims of their philosophy, first to gain a firm footing by fraud, and afterwards to propagate their scheme by force; adopting the words

*Faber, vol. i, p. 251. †Barruel, vol. iii, p. 164; and Kett, vol. ii, p. 178.

reason, toleration, and humanity, as a *quietus*, till they could *call to arms*. The following instructions were accordingly given to their initiated brethren, by the hierophant of their order. "Serve, assist, and mutually support each other; augment our numbers; render yourselves at least independent; and leave to time and posterity the care of doing the rest. When your numbers shall be augmented to a certain degree, and you shall have acquired strength by your union, hesitate no longer, but begin to render yourselves powerful and formidable to the wicked," (i. e. all your opposers.)—"You will soon acquire sufficient force to bind the hands of your opponents, and subjugate them. Extend and multiply the children of light, till force and numbers shall throw power into our hands."—"Nations must be brought back—by whatever means—peaceably, if it can be done; if not, then by *force*. For all subordination must be made to vanish from the earth."*

No iniquity, perfidy, or hypocrisy, was too bad to be adopted, provided they could but keep it concealed. *Lying*, and a *stubborn perseverance in false assertions*, either to conceal, or to accomplish their plots; or to ruin characters, or interests, that stood in their way, were among the most powerful principles of their system in *crushing the wretch*.

This fatal scheme spread in Germany under the direction of its arch-agent Weishaupt, and others. It became powerful in other Roman Catholic countries. In France it wrought wonders, and prepared the way for the dismal scenes of modern date.

By a train of the most apposite ceremonies and operations, men were taught and hardened to become murderers, and capable of every cruel and perverse thing without remorse. Let one instance suffice to illustrate this remark. "A candidate for reception into one of the higher orders of Illuminism, after having heard many threatenings denounced against all, who should betray the secrets of the order, was conducted to a place, where he saw the dead bodies of several, who were said to have suffered for their treachery. He then saw his

*Barruel.

own brother, tied hand and foot, begging his mercy and intercession. He was informed, that this person was about to suffer the punishment due for this offence; and that it was reserved for him, the candidate, to be the instrument of this just vengeance; and that this gave him opportunity of manifesting that he was completely devoted to the order. It being observed that his countenance gave signs of inward horror, he was told, that in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his hand; and his left hand was laid upon the palpitating heart of the supposed criminal; and he was ordered to *strike*. He instantly obeyed. And when the bandage was taken from his eyes, he saw that it was a lamb he had stabbed.”*

It was this scheme of Illuminism in France, which took the lead of their revolution. This was the origin of those events, which have deluged Europe with blood, and filled a great part of the civilized world with terror! The plan, which came into operation in the French revolution, was previously matured; and legions of illuminees were at their respective posts, to manage the fatal operations.

The subterranean fire, which had long been kindling in dark recesses, now burst like a volcano from its dire caverns, terrifying the nations with its portentous discharge. And in the *terrible Atheistical nation* appeared the *rise*, instead of the *fall* of Antichrist.

It is to be confessed, that the French nation needed a redress of their grievances. For a long season they had been under the yoke of despotic authority. And though Lewis XVI was a mild king, his ministers of finance had much oppressed the people. M. Neckar, who had almost retrieved the miseries of their financial system, was, through the jealousy of interested courtiers, ejected from this department; and M. de Calonne appointed in his stead. This step proved fatal to the government. For the king found his affairs so embarrassed, that he thought it adviseable to convene his

*Robison's Proofs, p. 299.

notables, in hopes of availing himself of their influence with the people in the imposition of such taxes, as he thought his affairs now required. The *notables*, after using an unaccustomed freedom in examining their financial concerns, shrunk from the task assigned them, of sanctioning an enormous stamp act; and proposed the calling of an Assembly of the States. The States general had never been called but twice, since the revolution, in the days of Lewis XI, from a feudal aristocracy, to absolute monarchy. They once met in the reign of Henry IV; and again in the year 1617; but to very little purpose. But their next meeting, in 1789, was followed with scenes infinitely more interesting: Upon the above proposal, Lewis XVI dismissed his *notables*, and established a council of finance. *They* complied with the royal order. But the parliament of Paris refused to *register* this order; and agreed with the opinion of the *notables*, that the States general ought to decide the point. Whether the Jacobinic club, (so called) the leaders of the Illuminati, were at the bottom of this proposal, or not, it completely answered their purpose, and afforded a noble opportunity, in the event, for them to put in execution the scheme, which they had long been concerting, and which was now just ready to burst into operation. After various manœuvres on the part of the king, the deputies of the States were convened. The "*Jacobinic club*" had previously been exceedingly busy in their correspondence through the different parts of the nation, to give a direction to the public opinion, and to form the people to that unity of sentiment, which afterward appeared in their popular councils. The deputies of the people being convened, and finding themselves supported by public opinion, which had been formed, both by the real injuries inflicted by the government, and by artful management for the purpose, proceeded on the 17th of June, 1789, to assume to themselves the legislative government, under the name of the *National Assembly*.

The nobility complained to the king of this usurpation, that "the deputies of the *Third Estate* had attempted to concentrate in their own persons the whole au-

thority of the States general, without waiting for the concurrence of the other orders, or the sanction of his majesty; that they had attempted to convert their decrees into laws, and had ordered them to be printed, published, and distributed to the provinces; had repealed, and re-enacted laws relative to the taxes; and that they seemed to attribute to themselves the united rights of the monarch and the three great orders, who compose the States general."

The king sent his soldiers over night and took possession of their hall. But the assembly met in another place, and proceeded to business. Upon this the king convened the other branches of the States general, the *nobles* and the *clergy*, and held a royal session. In this, his keeper of the seals read a concession to his subjects of 35 articles, in which the grievous points in his government were given up; and the States general might evidently have had his consent to manage the affairs of the nation as they pleased. But after the king, and those of his nobles and clergy, who pleased, had retired, the commons (who had formed themselves into the *National Assembly*) remained, and proceeded in their business. The duke of Orleans, 40 of the nobility, and 200 of the clergy, now joined them. Deputies were received from the different parts of the nation, assuring the *Assembly* of the approbation of the people of the revolution which had begun. Orders were received from the king commanding them to disperse; but in vain. The soldiers were then commanded to disperse them. But the commander in chief informed the king, that he could not answer for the safety of his *royal person*, if these orders were enforced. In short the king soon lost all his authority; a new constitution was formed; and a revolution was completed. The king, upon his submission to the Assembly, retained a shadow of executive authority. But upon his attending an entertainment of a new regiment of troops at Versailles, who trampled on the national cockade, and assumed a black one in its stead, he was brought to Paris under guard, and lodged in the old ruined palace of Thuilleries. The Assembly

gave toleration to religion; and their constitution had in it many good things. They continued their sessions two years and four months; and on the 30th of Sept. 1791, the Assembly dissolved itself.

A new Assembly soon met, under the name of the *National Convention*. Under *their* government, the designs of the leading men in the revolution appeared. War having broken out between France and Austria, the Convention issued a decree of which the following is an extract; "The National Convention, faithful to the principles of the sovereignty of the people, which will not permit them to acknowledge any of the institutions against it, and, willing to fix the regulations to be observed by the generals of the armies of the republic, in those countries, to which they may carry their arms, decree;

That in those countries, which shall be occupied by the armies of the French republic, the generals shall immediately proclaim the abolition of all the existing customs, and rights; of all nobility, and generally all privileges; they shall declare to the people, that they bring them *peace, succor, fraternity, liberty, and equality*.

The French nation declare, that it will treat as enemies the people, who, refusing or renouncing liberty and equality, are desirous of preserving their *prince* and privileged casts, or of entering into an accommodation with them. The nation promises and engages not to lay down its arms, until the sovereignty and liberty of the people, on whose territory the French armies shall have entered, shall be established."

Here the real origin of the French revolution is clearly ascertained. Or, it is here clearly evident, that, how many soever forwarded that revolution from better views, the Jacobins took the whole direction of it, and found in it the very opportunity, which they had long wished and desired, to give their plan its full effect. Some moderation, at first, appeared under the National Assembly. But their scheme now, under the *Convention*, was soon unfolded. Even the French nation were not prepared to behold Illuminism in all its

extent, at first view. For some time therefore the French revolution was pleasing to many of the friends of virtuous liberty. But after the meeting of the National Convention, their views were rapidly unfolded. On the midnight preceding the 10th of August 1792, all the bells of Paris rang an alarm; the drums beat; the citizens flew to arms; the old palace, where the members of the royal family were, was attacked. The Swiss guard fired upon the populace. But they, with the national guards, were cut to pieces by bodies of soldiers, brought by the Jacobins from Brest and Marseilles. The gates of the palace were broken, after about 800 men had been killed. The king some time after was brought to trial before the Convention, and was beheaded, Jan. 21, 1793. The queen was beheaded, on the 16th of the Oct. ensuing. Royalty was abolished by the Convention; and a new constitution was by them formed and published; and it was accepted by the people, in the stead of the first, formed by the National Assembly. The moderate principles of the first constitution were abandoned. No further toleration was given to religion or conscience. On the 26th of August, 1792, "an open profession of Atheism was made by a whole nation, once zealously devoted to the Papal superstition. Corresponding societies and Atheistical clubs were every where held, fearless and undisguised." (Faber, vol. ii, p. 203.)

Massacres and the reign of terror succeeded; to hint the particulars of which would fill a volume. Something of the feats of the French arms abroad, soon after their revolution, may be learned from the following report of Dubois Crance, to the Convention, Jan. 30, 1795. He says; "Last year you maintained nearly eleven hundred thousand fighting men. France stood armed on one side, Europe on the other; and victory constantly followed the three colored standard. Holland is conquered; and England trembles. Twenty three regular sieges terminated; six pitched battles gained; 2000 cannon taken; 200 towns submitted. Such is the glorious result of the last campaign. The

next campaign promises, if possible, still more surprising successes."

The loss of men sustained by the armies of France from 1791, to 1796, was calculated at twelve hundred thousand. And beside this loss, the number of murdered citizens, including men, women, and children, during the reign of terror, is said to have been two millions.

Such a series of events could not have been without some deep and most mischievous plot. And such a plot the history of Illuminism unfolds.

SECTION V.

The re-establishment of Popery by Bonaparte not inconsistent with Atheism being the characteristic of the French Empire.

THE present French emperor has evinced, by his proclamation in Egypt, and by other documents, that, in point of sentiment, he was not unprepared to become a prime leader of the Antichristian Empire.* Bona-

* The object of Bonaparte's expedition into Egypt, in 1798; is expressed in the following extract from an intercepted letter, written by a major in his army, dated Grand Cairo, July 28, 1798. "The government have turned their eyes toward Egypt and Syria; countries, which by their climate, goodness, and fertility of soil, may become the granaries of the French commerce, her magazine of abundance, and in course of time the depository of the riches of India. It is most indubitable, that, when possessed of, and regularly organized in, these countries, we may throw our views still farther, and in the end destroy the English commerce in the Indies, turn it to our own profit, and render ourselves the sovereigns also of these parts of Africa and Asia. All these considerations united have induced our government to attempt the expedition to Egypt. That part of the *Roman power* has been governed, for many ages, by a species of men called Mamalukes, who have Beys at the head of each district. They deny the authority of the Grand Seignior, governing tyrannically, and despotically, a people and a country, that in the hand of a polished nation, would become a source of wealth and profit." Kett, vol. ii, p. 268.

parte's re-establishment of Popery forms no objection to his being an Atheist, nor to Atheism being the characteristic of the French Empire. For this characteristic the French nation clearly and officially assumed,

But Bonaparte had the subtlety to disguise this object, by the following proclamation in Egypt; in which his own real sentiments may be learned. "In the name of God, gracious and merciful. There is no God but one; he has no son, or associate in his kingdom." Here is an express and designed denial of Christ, and of the Christian Religion. One God must be acknowledged. For the Mohammedan Egyptians acknowledge him: And Bonaparte was now courting them! He proceeds; "The present moment, which is destined for the punishment of the Beys, has been long anxiously expected. The Beys coming from the mountains of Georgia and Bajars, have desolated this beautiful country. Bonaparte, the general of the French republic, according to the principles of liberty, is now arrived; and the Almighty, the Lord of both worlds, has sealed the destruction of the Beys. Inhabitants of Egypt! when the Beys tell you, the French are come to destroy your religion, believe them not; it is an absolute falsehood. Answer those deceivers, that they are only come to rescue the rights of the poor from the hands of their tyrants; and that the French adore the Supreme being, and honor the prophet, (Mohammed) and his holy Koran; (the Mohammedan Bible.) All men are equal in the eyes of God; understanding, ingenuity, and science alone, make the difference between them. As the Beys therefore do not possess any of these qualities, they cannot be worthy to govern the country. The Supreme Being, who is just and merciful toward all mankind, wills, that in future none of the inhabitants of Egypt shall be prevented from attaining to the first employments, and the highest honors. The administration, which shall be conducted by persons of intelligence, talents, and foresight, will be productive of happiness and security. The tyranny and avarice of the Beys have laid waste Egypt, which was formerly so populous and well cultivated. *The French are true Mussulmans; (disciples of Mohammed.)* They have at all times been the true and sincere friends of Ottoman emperors; and the enemies of their enemies. May the empire of the Sultan therefore be eternal. But may the Beys of Egypt, our opposers, whose insatiable avarice has continually excited disobedience and insubordination, be trodden in the dust and annihilated! Our friendship shall be extended to those of the inhabitants of Egypt, who shall join us; as also to those, who shall remain in their dwellings, and observe a strict neutrality, and when they have seen our conduct with their own eyes, shall hasten to submit to us. But the dreadful punishment of death awaits those, who

and for years retained. And they have not since taken a single step to change this national characteristic, nor to evince, that Atheism is not their real sentiment, as a nation. It has been ascertained, that the French *as a nation* are Atheists. In support of this, let Dr. Priestley testify: And no one will suspect the Doctor to have been *greatly prejudiced against them!* He relates the following; "When I was myself in France, in 1774, I saw sufficient reason to believe that hardly any person of eminence in church or state, and especially in a great degree eminent in philosophy or literature, (whose opinions in all countries are sooner or later adopted by others) were believers in Christianity. And no person will suppose, that there has been any change in favor of Christianity in the last twenty years. A person I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe in Christianity. To this, all the company assented. And not only were the philosophers, and other leading men in France at that time, unbelievers in Christianity, or Deists; but they were *Atheists; denying the being of God.*" (Priestley's Fast Sermon. 1794.)

The French are to be denominated, in the language of prophecy, from the characteristic of Atheism, which they did, in their revolution, by national authority and undisguisably assume. The remarks of authors, relative to the ancient ten horns of the Roman beast, (whether they were correct in their application of those horns, or not,) illustrate my present idea. They tell us, it is suffi-

shall take up arms for the Beys, and against us. For them there shall be no deliverance; nor shall any trace of them remain. All the inhabitants of Egypt shall offer up thanks to the Supreme Being, and put up public prayers for the destruction of the Beys. May the Supreme God make the glory of the Sultan of the Ottomans eternal; pour forth his wrath on the Mamelukes; and render glorious the destiny of the Egyptian nation." (Kett, vol. ii, p. 258—261.)

The hypocrisy and Atheism exposed in this siren chant, need no comment. They exhibit the heart of their subject.

cient to answer to the prophetic characteristic of the beast's having ten horns, if we can find precisely *ten kingdoms, at any one time*, into which the old empire was divided. For it is not supposed, *that the precise number ten continued*. New conquests, subdivisions, or unions, soon deranged and altered their number from being precisely ten. But it is sufficient, that it *once was precisely ten*. So in the present case. It is enough to affix to Antichrist the characteristic of *Atheism*, that he officially assumed this characteristic; maintained it for years; and has never discovered the least *real* disapprobation of Atheism! His character then is Atheism notwithstanding that political views, and a kind of *necessity*, have induced the tyrant of France to re-establish Popery as his nominal *form of godliness*. The nation derives its characteristic, in the language of prophecy, not from this circumstance, but from its antecedent, undisguised profession of Atheism. Popery is re-established by the French emperor merely as a tool of ambitious policy.* After the French nation had been torn for years by factions, and drenched in the blood of two millions of its murdered citizens, beside the seas of blood shed in war, it was there clearly ascertained by woeful experience, that subordination and civil government could never be maintained, without adopting some kind of religion. The Papal system, the tyrant of France found most subservient to his views. This he therefore nominally adopted, instead of Mohammedism, as when in Egypt. But this manœuvre did by no means obliterate the national feature of Atheism, which they had officially assumed. They had adopted, and, in the language of prophecy, *still possess*, this essential characteristic of Antichrist.

The following is the finishing of a description, given by Mr. Yorke (who was present) of the celebration of the re-establishment of Popery by Bonaparte. "These are the principal incidents, which occurred at Notre Dame.

* Cicero said of Catiline, "Had he not possessed some apparent virtues, he would not have been able to form so great a design, nor to have proved so formidable an adversary."

I leave you to form a just idea of the emotions of those present, whether they be considered as Christians, or not. The far greater part of the Senate, the legislative Body, the Tribunate, and the generals, being *avowed Atheists*, and notorious for the murders, thefts, and atrocities, which they had perpetrated; with their chief Magistrate, who had worshipped at the altar of Atheism, some years before in Paris; who afterwards knelt down before the Pope at Rome; and embraced the religion of Mohammed in Africa; assembled together in one place to adore a God, in whom they had no faith; and to profess a religion which they despised; *merely* that they might be enabled to preserve their usurped authority over the people, and to retain their places: this is an occurrence in the history of pious fraud, not to be met with since the days of Judas Iscariot. I may safely venture to affirm, that with the exception of the bishops (if they may be excepted) there was not a single person in the cathedral, who quitted this religious mockery with a sentiment of piety excited in his breast; nor one, who did not perfectly see through the whole object of the ceremony."*

The re-establishment of Popery in France is so far from furnishing an argument against the nation bearing the character of Anti-christ, as it has been stated, that it furnishes the decisive argument in favor of it. The beast from the bottomless pit (Rev. xvii.) is *bearing the Papal harlot to her execution*, as has been shown. This implies that the Power symbolized by the beast has, for some sinister purposes, taken the Papal power into his arms. This same beast is presented in Rev. xvi, 13, and xix, 20, in this *very connexion with Popery*; which is now (since its subjection to the Antichristian beast) denominated *the false prophet*. The beast and the false prophet are there found unitedly instigating the coalition for the battle of the great day; and in that battle going together into perdition. The beast and the false prophet, *who wrought wonders before him*,

* Letters from France in 1802, vol. i, p. 269.

were taken, and cast into the lake of fire burning with brimstone. In chapter xx, 10, after the devil is loosed from his confinement, where he has been, during the Millennium, and is again taken, he is said to be now cast into the lake of fire and brimstone, where the beast and the false prophet, (or Antichrist and the Papal power) are. Here is the third passage in the Revelation where the two Powers are spoken of in this *very connexion; the beast and the false prophet.* And these three passages accord with Dan. vii. 11; *I beheld then, because of the voice of the great words, which the horn spake, I beheld even till the beast (the Roman beast under his last head; which goeth into perdition) was slain, and his body destroyed, and given to the burning flame.* In all these passages, Antichrist and Popery are found in this *very connexion.* Accordingly Paul, in sketching the character of Antichrist,* closes the description in these words, *having a form of godliness, but denying the power thereof.* Thus the present nominal religion of the French Empire is so far from furnishing an objection to that Empire's being the *very Antichrist of the last time*, that this very circumstance is essential to its sustaining this character; and presents an unanswerable argument in favor of its being the *very Antichrist.*

And no other Power, beside the French Empire, can now possibly be expected to arise on the ground of the old Roman empire, which can answer to the predictions of the last terrible beast; and which can be found in this connexion with the false prophet; and can with him go into perdition, in the battle of the great day. This argument then, in my opinion, approaches near to demonstration, that the French Empire is *that last and terrible head of the Roman beast; and is the very Antichrist of the last time.*

* 2 Thes. iii, 1—5.

SECTION VI.

Antichristian Influence in the United States.

WE are not without evidence, that the systematic operations of the Infidelity of the last days, have found their way to this our highly favored nation. It could not be expected, that so fair a portion of the Christian world, as the United States, would escape the insidious attempts of modern Infidels. And we are furnished both with distressing indications, and *direct evidence*, that we have *not* escaped! It may be an unpleasant task to collect and exhibit this evidence. It may excite both ridicule and censure. But these are small considerations, compared with the reproaches of conscience for unfaithfulness in the watchmen. If the latter see evil approaching and do not sound the alarm, they can never answer it to their fellow men, nor to their own consciences; and much less to their Divine Lord. If Antichristian agency be lurking among us, surely it ought to be detected. No objection can be made against this, unless it be suggested by the enemies themselves, who are using every artifice to effect their own concealment.

Should any say, Where are these wicked agents? Let us see them pointed out to us! Such ought to consider, that the strength of this Infidel order lies in concealment. All their long improvements in the knowledge of human nature, and in the most subtle arts of their order, are exerted to the uttermost to escape detection, as well as to effect their object. We cannot suppose them to have yet forgotten to "*hide the hand, that gives the blow;*" nor to have abandoned their object, which was to "*bind the world with invisible hands.*" No doubt they, with their other refined subtleties, have learnt to suit themselves to their climate, or to adapt their operations to the times, and to the genius of the government and of the people, where they are making their innovations. Weishaupt himself has unintentionally disclosed this item of their charac-

ter. Writing to Plato (Diderot) he says; "I have foreseen every thing, I have prepared every thing. Let my whole order go to wreck and ruin, in three years I will answer to restore it; and that to a more perfect state, than it was before. Obstacles only stimulate my activity."* No doubt his followers imbibed the same sentiment.

Doubtless this order is not now known in America by any alarming appellation. But that there *have been* men and societies in the heart of this nation, in close connexion with the Illuminees of France, and most subtly propagating the same designs, is very evident. And it is a thought distressing to many of the warmest friends of religion, and of their country. And that the same baneful influence is now managed by the dynasty of the French Empire, is not by any means to be doubted.

Upon the list of Societies of Illuminism furnished by Professor Robinson,† several are mentioned as existing in America, before the year 1786. Abbe Barruel‡ makes mention of a lodge of this order in Portsmouth, (Virginia;) and that two lodges had descended from it; one in Virginia; and the other in St. Domingo.

In 1785, four Professors of Marianen Academy, viz. Utschnider, Cosandy, Remer, and Greenberger, who had withdrawn from the order of Illuminism, and exposed the wickedness of the scheme, were summoned before a court of inquiry. Their depositions given separately, under oath, and with their names subscribed, on comparing, appeared perfectly harmonious, in detecting the abominations of the order. And three of these witnesses declared, that while connected with that order, they were repeatedly informed that Illuminism had extended to Italy, to Venice, to Austria, to Holland, to Saxony on the Rhine, and to *America*.§ In the original writings of that or-

* Barruel, vol. iv, p. 130.

† Proofs, p. 159.

‡ Memoirs, vol. iv, p. 213.

§ Payson's Mod. Anti. p. 116, 127.

der, several lodges in America were found on their lists. In a report of a provincial meeting in Randolstown (Ireland) Aug. 14, 1797, relative to the spark of Illuminism, which caught in Ireland, and threatened a universal blaze, under the denomination of United Irishmen, it is stated, that *a number of these societies were formed in North America, from which in the then last eight days, a certain sum of money had been received.*

A letter from a man of the first respectability in New England,* written in 1798, says; "Illuminism exists in this country. And the impious mockery of the sacramental Supper described by Mr. Robison,† has been acted here." The writer proceeds to state that his informant, a respectable mason, and a principal officer of that brotherhood, declares, that among the higher orders of masons in this country, this piece of Illuminism (the mockery of the holy Supper) is at times practised. And that this was decisive proof of Illuminism in America; as the celebration of the holy Supper was not in any sense a part of the rites of original masonry.

A lengthy official communication was intercepted, from the illuminated lodge Wisdom, in Portsmouth, (Virginia) to the illuminated lodge the Union of New York; in which were all the names of the officers, and members of the lodge Wisdom, together with their horrid seal, in which were emblems of carnage and death.‡ In this intercepted official document it is ascertained, that the lodge Wisdom in Portsmouth was a branch of the Grand Orient of Paris, which was a kind of parliament of all the lodges of the Illuminees in France; that the lodge Wisdom was the 2660th descendant from the Grand Orient; that it consisted chiefly of French emigrants, being then one hundred in number. And there is no room to doubt, but that their object was to revolutionize this country, after the manner of the French revolution. The letter also

* President Dwight.

+ Page 138, 139.

‡ See Dr. Morse's Fast Sermon, of April 1799.

mentions another lodge of this order, *the Grand Orient of New York*, which had instituted (probably in the heart of our country) at least fourteen other lodges, as the lodge *Union*, to which the intercepted letter was addressed, was the fourteenth branch, instituted by the Grand Orient of New York. How many more than fourteen the Grand Orient of New York had instituted, was not ascertained. It appears in the letter, that the lodge *Wisdom of Portsmouth* kept their agent in France, to communicate from their mother lodge, the Grand Orient of Paris, all needed instruction. Their motto accompanying their seal is significant; the literal rendering of which is this; "Men believe their eyes further than their ears. The way by precept is long; but short and efficacious by example." Here is cautiously hinted the first object of Illuminism; to revolutionize mankind (as to religion and politics) by efficacious craft. Their plan was not for *amusement*, but for *activity*, in objects the most serious.

A very respectable mason, who has been master of all the masonic lodges in the state, in which he resides, has informed me, that he was prepared to believe the above account relative to the lodge *Wisdom*; having once, by a very natural mistake, while Grand Master, as above hinted, had a communication made to him, but which was designed for that lodge in Virginia; *in which were things wholly above his comprehension*. The communication, by some means not now recollected, went out of his hands. This was before he had heard of Illuminism.

These lodges of Illuminism were utterly disowned by reputable free masons. And some of their dignitaries, their seal, and their motto, were declared by free masons not to be masonic. In a printed oration delivered before the Grand Royal Arch Chapter of New York, Feb. 3, A. L. 5801, by Rev. John Ernst, Grand Chaplain of the lodge, and reputable among the masons, is the following; "The unravelled and deep designs of modern masons, called the Illuminati, who have almost inundated Europe, and are fast gaining ground in America, have clearly demon-

strated the abuse untyled mason lodges have met with; and how they, when not presided over and guarded by men of genuine masonic principles, can be overthrown, revolutionized, and moulded at pleasure."

A gentleman of high respectability, who belonged to a lodge of the order of ancient masons, in a letter to a friend in New England, dated March 23, 1800, says; "The lodge in Portsmouth, to which you allude, called the French lodge, was considered by me as under the modern term of masonry, (Illuminism.) Its members, in 1789, were mostly French." In a subsequent letter he says; "That you had good grounds to suspect the designs of the French lodge of Portsmouth in Virginia, I have no reason, nor *ever* had, to doubt. And at a time it is evident to me, that their work was to effect the plans of France in this country; and that the bulk of the members, who composed the lodge in 1797, were ready to further any designs, which the French government may have had on this country, and to give their aid to carry them into effect.

A member of the above mentioned lodge, at the time when Americans thought well of the French revolution, boasted, that he belonged to a lodge in Germany, in which *that revolution was planned!*

The societies of United Irishmen, which have appeared in some of the southern states, have evinced the progress of French Illuminism in this country. The constitution of the American society of United Irishmen, was discovered and published in Philadelphia, in May, 1798; in which it is evident, that their object was to enlist and organize the factious and malecontents, especially foreigners, in the different parts of the United States, into the very scheme of Illuminism. *Equality and Liberty to all men*, were held forth in their declaration, and in their test. Each member pledged himself, that he would direct all his efforts to the attainment of "*Liberty and Equality to mankind, in whatever country he may reside.*" And, "that the test of this society, and *the intention of this institution*, in all other respects, than as a social body, attached to freedom, be considered as *secret and inviolable* in all cases, but between

members, and in the body of the society." Such a constitution in our states, from such characters, needs no comment. But its members need the vigilant and jealous eye of every friend of our nation.

A worthy gentleman in Pennsylvania, thus writes to his correspondent in New-England; "On the occasion of the election of citizen McKean, an altar was erected on the commons, on which the statues of liberty and peace were placed. Large libations were poured on the altar by the priests of liberty, who were clothed in white, with red caps, stuck round with sprigs of laurel: After which, an ox was sacrificed before the altar, and his flesh divided among a thousand citizens, while many republican toasts were drunk by the company. The ox was likewise adorned with garlands, according to the Pagan ritual." Christian Americans, did you ever expect things like these in this nation so highly favored of Heaven?

The times of ancient Pagan "ignorance God then winked at." Ancient Pagans had no revelation. Though the volume of nature was such, as to leave them without excuse; yet they were infinitely less criminal, than present *Gospel Pagans*. For people, under all our light and privileges, to turn *Pagans*, and observe *Pagan rituals*, is only a specious cover of *wilful, determined Atheism!* *They like not to retain God in their knowledge.* Men cannot turn from Gospel light to heathen gods, with any real belief in the latter. If they believe not in the true God, they *cannot* now believe in *Jupiter*. They are destitute of the honesty and simplicity therefore, of ancient Pagans. Such are *wilful* and most *criminal Atheists!* And no wonder the terrors of the battle of the great day of God will be directed against all such; while it will be infinitely less terrible *to*, (if it reach at all) nations never favored with the Gospel!

A sect of enthusiasts called New Lights, a few years ago, appeared in Nova Scotia, whose religious and political sentiments were pernicious, and indicated, that their instigators were of the order of Illuminism. Volney on the *Ruins of Empires*, a noted instrument of French Atheism; Paine's Age of Reason, and a flatter-

ing account of the French revolution, were read, and privately circulated, by these New Lights.

It would be a task indeed to exhibit but a sketch of all the items of most credible evidence relative to this subject.

I lately received the following information from a respectable man of my acquaintance, and his wife; both of whom are professors of religion. They inform, that about ten years ago, their son had occasion to reside for some months in *****, a capital town in one of the middle states: And that when he returned, to their great astonishment and grief, he returned an *Atheist*; as he has ever since remained; neglecting and despising all religious order. They learnt from him, that while he was in that capital, he became conversant with a society there, instituted under French agency, with a view to propagate the sentiments, which he had imbibed. He spoke to his parents of his attending an entertainment in that society, at which the guests were about sixty; and such an entertainment, in point of elegance, as he never before saw, the plate being of immense value. From which we may infer, that the members of that society were persons of affluence and rank. After their son returned home, he went and resided, for several years, in an old town, in a state adjacent to that in which his parents reside. There a society was instituted (as the parents learnt from their son) of the same nature with the society, in which he had imbibed his Atheism, and embracing some very *influential* characters. This society instituted a printing office in a neighboring town, for the purpose of justifying French measures; and of propagating the sentiments of their order. This was about the time the envoys of President Adams were rejected by France. These parents informed, that their son often suggested that such societies were *abundant*; and were going to prevail through our country, and was very confident, that within twenty years, not a Gospel minister would be supported, or heard in our nation; but that such ministers would be *pointed at*, as they walked the streets. He asserted, also, that all religious order was an impo-

sition, which would soon be abolished. Such were the impressions, which this man received from the society in that capital of a middle state. The fullest confidence may be placed in the correctness of the above account. Alas, shall strangers devour a people, and they know it not! Shall bands of secret enemies prey upon the heartstrings of our republic, and be unheeded? These secret machinations have proved deadly to other nations. Have we nothing to fear from them? Behold Sampson asleep in the lap of the fascinating harlot, till his locks are shorn, and he is undone! Behold him mocked for his credulity, and falling a prey to the insulting lords of the Philistines! To have "armies of principles prevail, where armies of soldiers could not be admitted;" to be "bound with invisible hands," and deprived of every right, sacred and civil, must sting the enslaved with scorpions of torture, when it is too late! To subvert religion and even civil order, has been the object of the scheme, which is proved to have been in full operation in the Christian world, not excepting these United States.

Girtanner, in his *Memoirs on the French revolution*,* has the following remarks; "The active members of the club of Propagandists were (in 1791) fifty thousand. And their general fund, for the promotion of their object, was thirty millions of livres, (six millions of dollars.) The Propagandists are extended over the face of the *world*; having for their object *the promotion of revolutions, and the doctrines of Atheism*. And it is a maxim in their code, that it is better to defer their attempts for fifty years, than to fail of success through too much precipitancy." Let the friends of Zion, and of order, pause at this, and consider! Fifty thousand, eighteen years ago, of the most sagacious adepts in the wiles of Illuminism, that master-piece of Infidelity, and of infernal artifice, spread over the Christian world, in impious concert, to undermine religion, and every virtuous institution! Would so fair a field as a America be shunned, or overlooked by these agents of darkness?

*Barruel, vol. ii, p. 245.

Would not a large portion of their attention be turned to this western hemisphere, which has been the envy of the old nations? None can doubt it. Recollect their object! "the promotion of revolutions, and the doctrines of Atheism." Their means are powerful; "*bundles of lies*," as a chief of their own order described them:* subtilty, and all the craft, which party interest, and local circumstances can suggest; or which the infernal dragon can devise; together with a fund of six millions of dollars nineteen years ago, (and doubtless a sufficiency of millions since added) to *bribe* and to *corrupt*! If one sinner can "destroy much good," as inspiration asserts, what may not these united legions effect? Behold their caution, and their perseverance: creeping in disguise; urging on, or withdrawing, as circumstances may direct; and this for fifty years, rather than fail of success through too much precipitancy. Need we wonder that Infidelity and *other* evils have unitedly increased? The effects of these agents of wickedness and of disorganization have been very visible: and they have placed in jeopardy our dearest interests.

No doubt since the exposure of the object and wiles of the Voltaire system of Infidelity, the exertions of its agents for concealment have been redoubled. But can we suppose their societies in our nation to have been annihilated? We have no *reason* thus to believe. It is *far* more probable that their numbers are greatly increased; that their exertions have been stimulated by their successes; and that their expectations are sanguine.

Antecedently to the developement of the system of Illuminism, and while its agents were less on their guard, how evident and disgusting were the interferences of French agents in the affairs of our nation? We have not forgotten the conduct of Genet, their agent at Philadelphia, who appealed from our venerable Washington, then in the chair of the nation, to the people; representing him in a hateful light, as intriguing to deprive the people of their liberties. So impudent was his attempt to alienate the Americans from their own

*See Robison's Proofs, p. 135.

government, even from the first political father of the nation himself! Genet had previously at Geneva pursued the same detestable policy; which proved fatal to that incautious people. Robespierre, in his rivalry with the Brissotine faction, exposed the *real object* of Genet's commission to America, in the following charge; "Genet, their minister at Philadelphia, made himself chief of a club there, and never ceased to make and to excite commotions, equally injurious to the government." For this conduct of Genet, his recall was procured by the firm patriotism of Washington. But this French Illuminee took up his residence in America. And we must naturally conjecture that his subsequent exertions were abundant, though conducted with greater caution.

The French became sensible that greater caution was necessary in carrying on their schemes in America. But their object was not relinquished; as was evident from many things; particularly from Fauchet's intercepted letter in 1795. In this, that French minister, speaking on the insurrection in the western counties of Pennsylvania, says of those insurgents; "Republicans by principle, independent by character and situation, they could not but accede with enthusiasm to the criminations, which *we had sketched for them.*" Here we learn from the French minister *himself*, that the western insurrection, which under the Washington administration disturbed and endangered the peace of our states, and cost the nation two millions of dollars, originated in French agency; in the "criminations, which (says Fauchet) we had sketched for them." Will Americans forget this? Here is hinted the origin of our calamities. Could we at once see all, that the same agency, and the minions of their order, have *sketched*, for the same general design, it would no doubt give a striking view of the depravity of the human heart, and of the manner, in which Satan deceives the nations.

President Washington saw and lamented the prevalence of this hateful influence; as is evident from many things; particularly from the following extracts from his letters. In a letter of 1794, addressed to one of the

first characters of our nation, he says; "As you have mentioned the subject yourself, it would not be frank, candid, or friendly (in me) to conceal, that *your conduct* has been represented as derogating from that opinion, which I conceived you entertained of me; that to your particular friends—*you* have described (me) and they have denounced me, as a person under a dangerous influence; and that if I would listen more to some other opinions, all would be well.—Until the last year or two, I had no conception, that parties would, or even *could* go the lengths I have been witness to. Nor did I believe, until lately, that it was within the bounds of probability, hardly within those of possibility, that, while I was using my utmost exertions to establish a national character of our own, independent, as far as our obligations and justice would permit, of every nation on earth, and wished by steering a steady course to preserve this country from the horrors of desolating war, I should be accused of being an enemy to one nation, and subject to the influence of another. And to prove it, that every act of my administration would be *tortured*, and the grossest and most insidious misrepresentations of them would be made, by giving one side only of a subject, and that too in such exaggerated and indecent terms, as could scarcely be applied to a Nero, to a notorious defaulter—or even to a common pickpocket. But enough of this. I have—gone further in the expression of my feelings, than I intended."

In a letter to the Hon. Charles Carrol, in 1798, he says; "Although I highly approve of the measures taken by government, to place this country in a posture of defence, and even wish they had been more energetic; and shall be ready to obey its call, whenever it is made, yet I am not without hope, mad and intoxicated as the French are, that they will pause, before they take the last step. That they have been deceived in their calculations on the division of the people, and the powerful support from *their party*, is reduced to a certainty; though it is somewhat equivocal still, whether *that party*, who have been the *curse of this country!*—

may not be able to *continue their delusion.*" Alas, they have continued it!

Duane, (to whom Mr. Jefferson gave a colonel's commission) in his noted paper, the *Aurora*, published the following, on the retirement of President Washington from office; "Lord now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation," was the pious ejaculation of a man, who beheld a flood of happiness rushing in upon mankind. If ever there was a time, that would license the reiteration of the exclamation, *that time is now arrived.* For the man, who is the source of all the *misfortunes of our country*, is this day reduced to a level with his fellow-citizens—is no longer possessed of power to *multiply evils* upon the United States. If ever there was a period for rejoicing, this is the moment. Every heart in unison with the freedom and happiness of the people, ought to beat high with exultation, that the name of Washington from this day ceases to give currency to political iniquity, and to legalize corruption! A new era is now opening upon us; and an era, that promises much to the people. For public measures now stand upon their own merits; and nefarious projects can no longer be supported by a *name.* When a retrospect is taken of the Washington administration, for eight years, it is a subject of the greatest astonishment, that a single individual could have cankered the principles of republicanism in an enlightened people, and should have carried his designs against the public liberty so far, as to have put in jeopardy its very existence. Such however are the facts. And with these staring us in the face, this day ought to be a *jubilee* in the United States."

The language of the French, when the envoys of President Adams were rejected in France, evinces how much they calculated on the success of their agents and influence in this nation. They insolently boasted, that they well knew their strength in America; and that let them do what they would, they could turn all the odium of it here upon those who favored not their designs. These things all accord with the arts of Illuminism. And

they indicate how firm a footing was then obtained in this land, by that diabolical system.

Subsequent events in our states, which well accord with all, that has been noted in this section, are fresh in every memory, and need not be mentioned. But what has been passing, may well remind us of the following prophetic traits, in the character of Antichrist, and of his agents, viz. *False accusers, fierce; despisers of them that are good; traitors; heady, highminded; crept in unawares; despising government; having men's persons in admiration because of advantage; presumptuous, selfwilled; not afraid to speak evil of dignities; beguiling unstable souls; promising liberty, while they themselves are the servants of corruption; filthy dreamers; murmurers, complainers; speaking evil of things, which they know not; ungodly men, walking after their own lusts; these be they that separate themselves.*

Much has been seen, in modern times, on more than one side of the Atlantic, which appears like an inchoative fulfilment of these prophetic strokes. The rise of Antichrist is from *the bottomless pit*.* The devil gives him his power, and seat, and great authority. But the devil is a liar from the beginning. *Falsehood* then, is to be an essential mean of the propagation of the principles of Antichrist. Of the events of this period we accordingly read,† *In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood; and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.* What follows this passage, being a prediction of the battle of the great day, and of the commencement of the Millennium, decides, that the above prophetic picture relates to the rise and wickedness of Antichrist. And the *lying spirit* of that day is no less than *four times* expressly noted in that concise prophetic description. *Lying against the Lord—conceiving and uttering from*

*Rev. xvii. †Isai. lix, 13.

the heart words of falsehood—truth is fallen in the streets—yea, truth faileth. Perfectly does the scheme of Illuminism accord with this description. And too perfectly does much, which our ears have heard, accord with it. We may expect when the above predictions are fulfilled, those, who propagate falsehoods, will by no means acknowledge this their wickedness, but will deny it, and highly resent every imputation of it. Their object is to fasten the falsehood upon others, and to propagate their own schemes, under fair pretences.

But the Holy Ghost says, *they lie against the Lord; they conceive and utter from the heart words of falsehood; that with them truth is fallen in the streets; yea, truth faileth!* And charity itself is by no means at liberty to disbelieve this distressing account! It will be found to be verified.

The prophecies relative to the last days are such, as may well lead us to expect, that this great nation of ours will not escape the Infidelity, dissensions, and judgments of that period. Old, corrupt, Popish countries, no doubt, will share more largely in the tremendous scenes of the last days. But we have no ground to believe our nation will escape. Six of the vials no doubt have an exclusive appropriation to the eastern continent. But we do not learn, that this will be the case with the *seventh vial*; which is to be more tremendous than all the rest. Though the seat of this, of the battle of that great day of God Almighty, will be at Armageddon, in Palestine, the judgment will roll through the Antichristian empire, and to the ends of the world. *A whirlwind shall be raised up from the ends of the earth. The evil shall run from nation to nation. All, who partake of Babylon's sins, shall receive of her plagues. The whole earth shall be devoured with the fire of my jealousy. He shall destroy the sinners thereof out of it. And the slain of the Lord shall be many, from one end of the earth, even to the other end of the earth. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies, to the isles he will repay recompense. So shall they fear the name of the Lord from the west, and his*

glory from the rising of the sun; when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And many other predictions are there of the judgments of that day, which seem evidently to give to them a far greater extent than the Roman earth.

Such being the tenor of the predictions, relative to the battle of that great day of God Almighty, America can by no means expect to escape its terrors.

The wicked agency and seductions of Antichrist then must here be experienced. We shall, to a greater or less degree, be partakers of his sins, and receive of his plagues. And we have reason, from these considerations, and from the general language of the prophecies, relative to Antichrist, and the last days, to believe that *that* licentious, and Atheistical influence must be *at this time* in full operation in this land.

Let none then deceive you, by treating lightly the warnings relative this subject; or insinuating that they are chimerical. People, who are *inclined* to Infidelity, as well as the real agents of Antichrist, will no doubt discredit every such warning. *If ye were of the world, the world would love his own.* There will be a strange blindness in the wicked world, relative to the agency and seductions of Antichrist. *None of the wicked shall understand; but the wise shall understand.* When any therefore despise the warnings upon this subject, consider well their characters, to what class they belong, and what connexions, or influence may induce them to wish to keep concealed the iniquity of the system, which is so manifest in the world. And *take heed that no man deceive you.*

SECTION VII.

The present views and conduct of the French Government.

I HAVE had no doubt but the essence of that profound scheme, which produced the French revolution, is now by the Imperial government of France employed with the most fatal success, in nations marked out for conquest. It was a system calculated to assume new colors and shapes, with the occurrence of new circumstances; and to become an engine of mischief in the hands of any successive dominant power, that is wicked enough to flatter it, and adopt the use of it. Though for a time it had the subversion of all *civil subordination*, as well as of *religion*, for its object, yet when France fell under a military despotism, her great *principal* and his minions well knew how to take this powerful engine into their hands, and to accommodate it to their purposes of universal dominion. Since finishing the writing of this volume, I have found evidence directly in point, upon this particular, in a late publication, "On the Genius and Disposition of the French Government," by an American, recently returned from Europe. On perusing the book, I have been induced to insert this section, in order to exhibit some thoughts contained in it, interesting to the nations, particularly to our own, and corroborating the sentiments stated in the preceding section, relative to that diabolical, secret French agency. The author of that book disclaims all party views. He undertakes to disclose the truth, the result of his long inquisitive investigations as a *traveller*. He appears to be a man of first rate abilities and information; and a man of candor. He acknowledges that he had been greatly prepossessed against the British politics. He travelled for a course of years in Europe, on purpose to gain correct information. For a considerable time he resided in Paris; and had access to, and gained the confidence of, men of the first information there. And his communications carry with them full evidence.

In this book, are the following sentiments concerning the views and conduct of the French government. The writer describes it as being "a power, which, circumscribed by no law, and checked by no scruple, meditates the subjugation of *this*, as well as of every other country." He further says, that "it is a systematic plan of the government of France to grasp at universal dominion;" that "*we* not only share with the British in the hatred, which is cherished against them by the cabinet of St. Cloud, but are equally marked out for destruction." He thinks, that France will no doubt have the dominion of at least the continent of Europe; that every essential barrier against this *giving*, or *has given*, way; and the continent must fall before her arms. "Gentz in his *Fragment on the balance of power*, enumerates three traits in the present constitution of France, which according to his idea, must render her irresistible. 1, The unlimited form of her government. 2, The decisive influence of the military character over the whole system. 3, Their successful employment of *revolutionary instruments and means!* Add to these the federal strength, which she has acquired by the extension of her limits; the torpor, which seizes almost every nation, even at the name of France; the subtlety of her statesmen; and the skill of her commanders; and it will be at once apparent that she may bid defiance to the united efforts of Europe, if by any possibility they could be united. The elements of such a union, however, are *irrecoverably gone.*" It was long predicted by a great writer, who had studied the affairs of modern Europe, "that the continent would be speedily enslaved, should a nation, with the resources of France, break through the forms and trammels of the civil institutions of the period, turn her attention to military affairs, and organize a regular plan of universal empire." Gen. Jourdan exultingly exclaimed to the French Convention, when about to enact their law of the *requisition*; "The moment you announce the compulsory *levy en masse* to be permanent, you decree the power of the republic to be imperishable." The determination of France for universal empire, is "the result

of a deliberate project—framed and acted upon, even before the reign of the Directory!" This conclusion was "sanctioned by the acknowledgement of all the actors in the scene of the revolution, with whom I had occasion to converse (says the writer) in Paris." The archives of antiquity have been ransacked by the French, to collect the arts of fraud, terror, and seduction, that they might combine cunning with force, to deceive, overwhelm, and confound mankind: "Combining the subtlety of the Roman senate, and the ferocity of the Goth;—the wildest passions with the most deliberate perfidy;—they have far exceeded all the examples furnished by the records of antiquity." "From the commencement of the revolution, emissaries have been scattered over Europe, in order to study and delineate its geographical face. The harvest of their labors, deposited at Paris, has furnished their government with a knowledge of the territory of the other powers, much more minute and accurate, than what the latter themselves possess." Several hundreds of clerks are employed at Paris in this business, of collecting these details, tracing maps, and aiding the accomplishment of this great plan. Spain was thus marked out before her invasion. And England has been thus partitioned. The designs of France upon Spain were all previously matured. The writer heard it much conversed upon in the metropolis, that the Bourbons were to be dethroned in Spain, and a Bonaparte placed in their stead. And for years before the seizure of the royal family, Spain was deluged with French *emissaries*, to prepare the way for the event. The universal empire of the French is the popular song at Paris, and in different parts of the nation. *Paris, the metropolis of the world*, is the great idea, with which the people not only of Paris, but of the provincial cities, and of the country, are enamored, when they can so far forget their own wretchedness, as to turn their attention to it.

Upon Russia the writer remarks; "The divisions of Russian cabinet, and the preponderancy of a French faction at St. Petersburg, *which now sways their national councils*, constitute another and great source of

weakness. The French partizans have subdued the spirit of Alexander, by an exposition of the impotency of his means; and have debauched his principles by specious statements of the benefits he is to derive from French alliance."

With respect to the old Jacobinic agency being successfully employed by the present French government, the writer remarks as follows; "But there is another species of hostility, preliminary to open violence, and scarcely less efficacious in the end, which they are now indefatigably waging against *this country*, (America.) They are in fact at war with us, to the utmost extent of their means of annoyance. What the sword fails to reach may be almost as destructively assailed by the subtle poison of corrupt doctrines, by domestic intrigue, by the diffusion of falsehood, and by the arts of intimidation. The world has not more to dread from their comprehensive scheme of military usurpation, than from the *co-extensive* system of seduction and *espionage*, which they prosecute with a view, either to supersede the necessity, or to insure the success, *of conquest by arms*. Upon the model of their domestic policy in this respect, they have established a secret inquisition into the manageable vices and prejudices, into the vulnerable points, as well as the strong holds, of every country, obnoxious to their ambition. As they station a spy in every dwelling of the French empire, so they plant traitors every where abroad, to corrupt by bribes, to delude by promises, to overawe by threats, to inflame the passions, and to exasperate the leading antipathies, *of every people*. As they maintain by their domestic police an intestine war in France herself, so by their foreign missions they sow every where abroad the seeds of division and discontent. They foment the animosities of faction, and prepare the train for the explosion, which, by disuniting and dissipating the *single*, as well as *federative* strength of a nation, lays her completely at their mercy."

The writer proceeds to give a striking account of the perfection, to which the art of *espionage* is wrought in France: every family and even individual being watch-

ed by some secret spy; so that none can with safety communicate his sentiments to another, unless they be such as the government would approve. He states an account given by one, who had been a chief clerk in one of the offices of this diabolical machination. The clerk informs, that when the revolution in France was accomplished, he thought the object of this business was obtained and finished; and that great was his surprise, when he found it *continued!* And concerning the *extent* of this secret agency, he proceeds; "By means equally profligate they exercise a supervision over *other countries*, and improve to their own advantage whatever principles of corruption and disunion may be interwoven with their social or political constitutions. These French agents never loiter in the discharge of their functions, nor sleep on their watch. No means nor instruments, however contemptible in appearance, are neglected in the prosecution of their plans. It is notorious, that even the foreigners employed in the theatres and opera houses of *Europe*, to minister to the public amusements, are marshalled in the service of the French government, for the purpose either of collecting information themselves, or of facilitating the labors of more intelligent agents. The Gazettes of every part of the continent of Europe are debauched by *largesses*, or driven by *force*, to war against humanity, by propagating the misrepresentations of this horrible despotism. During the peace of 1802, an attempt was made to enlist the principal Gazettes of England in the same cause. A person of the name of Fievee, who has since officiated as editor of the *Journal de l'Empire*, was deputed to England on what he boastingly styled, *un voyage de corruption*. He returned however unsuccessful; and vented his own spleen, as well as that of his government, in a libellous book on the British nation.

This foreign police (adds the writer) was propagated under the old *regime*. During the reign of Jacobinism the number of its agents was multiplied, and its activity greatly increased. *Those means, he says, which were employed by—the Jacobins, to subvert all governments, are now, under the military despotism of Bona-*

parte, levelled, upon a more enlarged plan, and with more active industry, against the liberties and morals of every people! That we ourselves are vigorously assailed, no reflecting man, as it appears to me (says the writer) can for a moment doubt. Inaccessible as we are at this moment, to any other mode of aggression, this engine of subjection is used against us with redoubled force and adroitness. In this way we are perhaps more vulnerable than any other people. There is none, whose party feuds may be more quickly inflamed into the worst disorders of faction. The simplicity and purity of character, by which we are, when viewed in the aggregate, so advantageously distinguished above the nations of Europe, is almost as favorable to the designs of France, as the corruption or venality of her neighbors. *A backwardness to suspect treachery,* may entail all the consequences of a willingness to abet it. One, who has had an opportunity of observing the workings of the French influence elsewhere, cannot possibly mistake the source, from which the politics of some of our own Gazettes are drawn. The most unwearied industry to disseminate falsehoods on the subject of Great-Britain; a watchful alacrity to make even her most innocent or laudable acts the subject of clamor; a steady, laborious vindication of all the measures of France; and a system of denunciation against those, who pursue an opposite course, are the *distinguishing features* of the venal presses of Europe; and the symptoms, by which those of our own country may be known. The distance, at which we are placed from the immediate range of the power of France, opens to her missionaries here a wide field for invention and exaggeration. What is by them wickedly fabricated, is innocently believed, and propagated by the multitude of well meaning persons, whose antipathies against England blind them both to the atrocious character, and to the hostile designs of our real and most formidable enemy.”*

With respect to the burdens of the people in France; also with respect to the most perfect organization of the

military despotism there, this author gives a most striking view. Their revenue in one year was 402 millions of dollars. But this was something extraordinary. The annual amount of their public burdens, at a moderate calculation, exclusive of a 20 per cent cost of collection, is 240 millions of dollars. The annual expense of the Imperial household is five millions, six hundred thousand dollars. The collectors of the revenue form a complete machine of despotism. Every village and commune has a taxgatherer. He pays to a *particular receiver* of a district. The latter pays to a *general receiver* of a department. Thence it goes into the treasury. But beside these, there are inspectors, verifiers, controllers, directors, sub-directors, inspectors, sub-inspectors, clerks, visitors, receivers, excisemen, and a variety of others, all appointed by the emperor, all perfect tools of his ambition, and who serve as a host of spies and of petty tyrants, to devour, to watch, and to manage the people; who are deceived and blinded by duplicity and perfidy. If a man refuse to pay all, that is demanded of him, a file of soldiers are immediately quartered upon him, till his tyrants are satisfied.

The post office establishment is of the same complexion. Every communication is examined; and nothing passes, but what accords with the views of the emperor. In Paris only, thirty clerks are constantly employed in opening and copying letters in the post offices. "The feudal vassalage (says the writer) never exerted an influence half so pernicious," as the present influence of the French despotism. "The anarchy of the revolution relaxed the springs of industry, and destroyed the influence, and banished the consolations of religion. And the present government have neither strengthened the *one*, nor restored the *other*." The writer ascertains the violent enmity of the emperor against commerce in general, as inconsistent with that universal military despotism which he designs. Yet Bonaparte studiously dissembles this enmity. "The assurances of his unremitting solicitude (for commerce) are loud and solemn, just in the degree, that they are insincere and unproductive." At times his enmity bursts forth.

“He told a deputation of merchants from Hamburgh, that he *detested commerce and all its concerns.*” And on various occasions he has expressed the same sentiment. And all his regulations tend to annihilate commerce. *Such is the genius and state of the Power, which has risen in the world!*

The writer set himself to find the feelings and views of the French government with respect to our United States. He for ten months was much in company, and had the confidence, of persons, “whose contiguity to the throne, and whose political stations and connexions opened to them all the sources of correct information.” Many of the facts and reasons, on which their opinions were founded, were confidential, and may not be exposed. But general information is given by this writer, that the French are not wanting in the keenest hostility to America. On their official communications, dependence is not to be placed.

The writer ascertains, that ever since the revolution in France, their views have been hostile to this country. And that nothing since has occurred to allay their enmity and contempt, but that these passions are much augmented. We are identified with the British. Our refusing hitherto to unite with France against England; also our liberties and popular institutions; these are *unpardonable offences with the emperor.* The general language of all in France, in office, and out, is *hatred and contempt* of America. “That we are a nation of fraudulent *shopkeepers*, British in prejudices and predilections, and equally objects of aversion to the emperor, *who had taken a fixed determination to bring us to reason, in due time!*” “The British he hates, dreads, and respects. The people of this country he detests, and despises.” This latter idea is there universally understood; and that we are finally to feel the *whole weight of the emperor’s resentment!* Every act of humiliation on our part increases the evil. And notwithstanding the tumultuous affairs of France, “we are followed with an acute and malignant eye.—Our Gazettes are diligently searched at the instigation of the emperor himself; and such parts as relate to his character and views, extracted

and submitted to his inspection. The invectives, with which many of them abound, are read with the bitterest resentment, and uniformly with denunciations of vengeance." Bonaparte said to several foreign ministers, in 1807, *I have sworn the destruction of England, and will accomplish it: And thenceforward I will trample under foot all the principles of neutrality.*

These and many more of the same character, are the communications of this traveller, lately from France; and they appear worthy of every degree of confidence. Thus (as this writer expressly informs us) the fatal engine framed in the school of Voltaire, which managed the French revolution, and which planted its emissaries through the civilized world, is "*now, under the military despotism of Bonaparte, levelled, upon an enlarged plan, and with more active industry, against the liberties and morals of every people.*" And "*we are vigorously assailed with this engine of subjection,—with redoubled force and adroitness.*"*

* Thus much from the late publication.

I shall here subjoin a *royal Spanish Order*, of August, 1810. It will throw some light on this subject. The council and regency of Spain and the Indies, in the name of Ferdinand VII, issued the following order. "Having received information that the universal disturber of Europe, Napoleon Bonaparte, is about sending *emissaries* and *spies*, from various quarters, to the Spanish transatlantic possessions, and that he has already sent some with the base design of destroying their tranquillity, and introducing sedition and anarchy, since he cannot reach those remote regions with his forces; and his majesty being assured that those emissaries (among whom there are some unnatural Spaniards) are *assembled in the United States of America*, from whence they endeavor by artifice and deceit to penetrate by land into the Province of Texas, or embark for other Spanish possessions; his majesty is resolved, that no Spaniard, under any pretence whatever, shall be permitted to land in any of the ports of said dominions without presenting authentic documents and passports, granted by the legitimate authorities resident in the places from whence they may proceed, in the name of our king and master, Ferdinand the VIIth, proving, in a manner beyond all doubt, the legitimacy of their persons, and the object of their coming:—That the Viceroy and other military and civil authorities observe and execute this royal determination with the utmost exactness, and cause it to be observed:—That if, through

Thus most evident and extensive is this system of French espionage, and secret mischievous agency. The United States are stocked and poisoned with them! Here they range without fear! Here is their place of rendezvous for this western continent! Says the Spanish proclamation, inserted in the note below, "*His majesty being assured that those emissaries are assembled in the United States of America!*" Americans; if you have any regard to the land of your fathers, and of your nativity, remember this; and improve the hint! Are emissaries assembled here, with a view to subvert the dominions of Spanish America, and yet no designs formed, and no exertions made against the United States? And what are those exertions from the agents of a system, which depends on the "*prevalence of armies of sentiments, where armies of soldiers cannot be introduced?*" The intelligent and judicious cannot be at a loss, if they but impartially attend to the subject.

any of those incidents, which cannot always be avoided, one of the said emissaries or French spies effect his introduction in said country, by sea or land, he be brought immediately and without delay, to trial, sentenced to capital punishment, and executed:— And lastly, that they proceed to the seizure and confiscation of the vessel, in which such spy may come, together with the cargo; which last regulation is to be equally observed with regard to the vessels of all nations, for the single act of introducing persons not furnished with the proper licenses given by legitimate authorities in the name of Ferdinand the VIIth, even should they be natives of these dominions."

Signed,

JUAN STOUGHTON,
Consul of Spain.

Consulate Office, . . . }
Boston, Aug. 17, 1810. }
Made public.

SECTION VIII.

Some other causes which facilitate the spread of Infidelity in our nation, considered.

THE American revolutionary war was on our part just and necessary. And the revolution, which gave the Americans a national existence, was among the great events of Providence, which were to prepare the way for the millennial glory of the Church. Yet such is human nature, that this event was attended with sad consequences to our morals. Antecedently to that war, and especially before the war of 1755, the people of this land, particularly of New England, were famous for their purity of morals, and their support and practice of religion. But war, and armies, are the bane of morals. Perhaps generally a larger portion of the dregs of society, than of men of regular habits, at such a time, become soldiers. In the camp the wickedness of the former is augmented, like the glowing of fire, when brands are thrown together. And the moral infection is with facility communicated through the whole army, with few exceptions. Young men thus situated, usually soon become vicious; and many to a dreadful degree. The soldier thus corrupted, by and by returns home, to mingle in society. He must now exhibit what he has learned in the army. His profaneness and vice strongly tend to contaminate his listening associates, and to diffuse a baneful influence, especially through the youthful part of the community. In this way, the morals of our country experienced a sad depression, in the revolution which gave us national independence. Vice and irreligion soon gained an ascendancy. Educational restraints were relaxed and much impaired. And it became with too many an object of ambition to free themselves from the impressions of a religious education, under the notion of a noble independence of thought. The seeds of licentiousness thus extensively sown, became prolific; and the baneful fruit has been produced an hundred fold.

The suspension for a time, in the American provinces, of the restraints and operations of civil law, diffused among a large class of people a spirit of licentious liberty, which could not be without extreme difficulty, reduced to proper civil subordination. The operations of this spirit were visible in the course of our revolutionary struggle. And under the subsequent confederation it became in some instances very alarming. And this spirit was prepared to open a distressing avenue to the innovations of modern licentiousness.

The corrupt manners of foreign nations have been copied and adopted in the United States. Our connexions abroad have introduced the vices of old corrupt countries, and have furnished both the knowledge and the means of refined luxury. These things have gradually prepared the minds of thousands to become unhinged from the principles of the religion of Christ: And Infidelity is the natural result of this process, as fact has lamentably evinced.

And it must be here noted, that our peculiar acquaintance, and connexion formed, in the time of our revolution, with that nation, which was destined in Providence to give birth to Antichrist, or to form the terrible atheistical Power of the last days, have given a great facility to the dissemination of sentiments of licentiousness and Infidelity in this country. That nation, under its monarchy, was induced to aid us; and fought by our side. This circumstance has, of course, opened a distressing avenue to intrigues and Infidelity in America.

In viewing the causes of the mischief under consideration in the United States, we find striking evidence, that irreligion, fanaticism, and Infidelity, are nearly allied.

Skepticism has occasioned a flood of irreligion; and the latter has been followed by a torrent of systematic Infidelity. The great neglect of religious education, and the means of Christian knowledge in our land, has opened the door to religious imposture; and this powerfully aids the cause of Antichrist. It leads

its subjects in the way to Infidelity. The Christian religion in this depraved world demands assiduous cultivation. Youth must be piously restrained: And they must be taught with *line upon line, and precept upon precept*. The things of God must be often unfolded and pressed upon them. *Thou shalt teach them diligently unto thy children, thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up*. Family religion, holy precepts and examples, a pious family government, the sanctification of the Sabbath, and the vigilant cultivation of all regular habits; these are means, which God has appointed for the salvation of the rising generation: These are means, which the God of nature has kindly adapted to the support of the Christian faith in families. These means are essential barriers against Infidelity.

But how notorious has been the neglect of these means, in our nation, in late years? How few houses are houses of God? How lamentably has family religion gone to decay? How few of the hundreds of thousands of the American youth, are favored with a strictly religious education? The Sabbath is profaned by many thousands in our land. And the evil has long been rapidly increasing. The public worship of God has, with a great portion of the people, grown into disuse. The means of supporting the Gospel ministry, are covetously withheld by a large part of the community; who thus prefer the darkness of Paganism, to the light of salvation. In short, the doctrines of the Gospel have been perverted; and the main pillars of the Christian system have been attempted to be overthrown.

Yet man has a conscience; and guilty beings under its lashes dread the judgment. *Who among us can dwell with devouring fire? Who can inherit everlasting burnings?* These are questions not instantly disposed of. The conscience is not seared as with a hot iron at once: This is usually a work of time. And some kind of religion, in the mean time, must be had, to quiet the alarms of guilt. But to embrace the hum-

bling doctrines of the cross; uniformly to endure the restraints, and perform the duties of the pure religion of Christ, is intolerable to the proud heart, to the ignorant and the perverse. Some substitute then must be adopted; some kind of religion invented, more consonant with the feelings of the wicked; which yet may sooth their consciences. How perfectly are such people prepared to fall a sacrifice to the wiles of some subtile imposture. They have become habituated to despise the genuine doctrines, and the regular order of Christ. And yet, not having quite reached gross Infidelity, they seem to want some religion. The fanatic preacher arrives. And there are multitudes of them at this day! He declaims against those doctrines of grace, which are most offensive to the carnal heart; and harangues upon imaginary doctrines, which are much more pleasing. He proposes a cheap and easy religion; one which allows to man much of that independence and importance, which he claims; a religion, which saves man the labor of diligently searching and comparing the word of God, and of studying his own heart. All is done both by preacher and hearer by *immediate inspiration!* Proselytes become at once first rate Christians; yea, fit for teachers; Being admitted to a high and peculiar intimacy with God! They reach at once the top of the mount. Every passion is addressed, and wrought up to the highest pitch. These new fangled Christians are confident, dogmatical, and above the reach of salutary instruction. The regular teachers of religion are by them accounted hirelings, and ignorant of spiritual things. The improvements of such people usually are, to learn the most common cavils against the doctrines of grace. In this they often make great proficiency. And they become a prey to enthusiasm and error, of one denomination or another, according to the notions of their teachers.

Such people are in the high road to Infidelity. Their religion is no better than a dream. Their God is only a fiction; a creature of their own imagination; and no better than an idol. The essential glories of the true God are by them denied, and often with bitterness.

Such fanaticism is often followed by Infidelity, at a period not far distant. The human passions are not capable of long retaining such an elevated tone. The feelings will by and by vibrate to the opposite extreme. Such characters after a series of heats and colds, become tired of their religion. Its novelty is gone. Their former attachment to it sickens into disgust. They find much plain Scripture against their tenets. Yet they will not renounce their scheme for that which is correct. They thus form a habit of perverting the word of God. This conduct prepares them to doubt of the Divine authority of those offensive passages; and they are gradually prepared to doubt of the inspiration of the whole Bible. They become conscious that there is no goodness in *their* religion; and they hence infer, that there is none in that of *other people*. For they readily imagine their own religion to have been as good as that of others. Often have such persons asserted, that they have been through the *whole* of religion, and have found that there is nothing in it all. Thus their progress of error and fanaticism has carried them to the dreary regions of Infidelity. Such characters will readily become the tools and agents of Antichrist. They have the very *spirit* of Antichrist. And they will act, as far as they find opportunity, essentially the same part of opposition to the Christian cause, with the terrible infidel Power of the last days; even should they not be politically united, or should they not have opportunity to act in immediate concert with that terrible Power. Perhaps national politics may not suffer, that all, who have the *spirit* of Antichrist in the last days, shall be found *politically united with Antichrist*. Many may not be of his armies, or allies, who yet will possess his essential characteristic, *a violent Infidelity*; which will engage them in the same cause of opposition to the kingdom of Christ.

Much has appeared of late, in some parts of our land, *in revivals of Religion*, answering to the blessed prediction, *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*. And this Divine grace will still be fulfilled, to

the eventual salvation of Zion. But let not Zion's friends hence lose sight of their dangers, by indulging hopes, which exceed their prospects. When we consider the small proportion of the people of our nation, who graciously embrace the true Christian faith; and the far superior numbers, who are subjects of fatal errors, of Infidelity, or of real heathenism, our prospects cannot be otherwise than gloomy. Think of whole sections of our vast territories at but a small remove from heathenism, and that of the worst kind; a heathenism chosen in preference to the Christian religion, by those who have been accustomed to despise the Gospel. The Roman Catholic religion, so offensive to God, and so favorable to the rise of Antichrist, occupies some portion of our country. Its followers in years past, before the acquisition of Louisiana, have been calculated at 50,000. In Louisiana, nearly all that exists of the Christian religion, is of this corrupted kind. And what a vast wilderness of error and heathenism is *there* united to our nation! A great contiguous territory also to the *north* of us is chiefly of the Roman Catholic religion. And too much of the religion now propagated in many of our states, is but too favorable to the growth of Infidelity; and may be expected to land many of its followers on that fatal ground.

In the view of the preceding remarks, and of the dangerous process of fanaticism and false religion, we must believe that many false teachers are among the agents of Antichrist, and are the most successful promoters of Infidelity. Open propagators of Atheism would not be so successful. People would be more likely to be alarmed, and would shun them. But let the same principles be *really* taught in a gradual process; and let it be done under the notion of religion, and a pious zeal, and it is far more fatal. People imbibe the poison imperceptibly, and under the belief of its being something salutary. In this way Infidelity is now making rapid progress. We accordingly find, that many of the inspired warnings, relative to these last days, are against the seductions of *false*

teachers. Says the apostle Peter, when introducing his predictions of Antichrist; *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.* Here is one of the modes, and probably the most powerful one, of propagating Infidelity, in Protestant countries, in the last days. Much of it is done under the guise of religion. False teachers pervert Gospel sentiments. *For the time will come, when they will not endure sound doctrine; but after their own lusts will heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.** When Paul warns of the perilous times of the last days, and notes the wicked characters of men at that period, he adds, *For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with diverse lusts.†* And repeatedly does Jesus Christ, when speaking of that period, warn against false teachers. *Take heed that no man deceive you; for many shall come in my name,—and shall deceive many.—When they shall say, Lo, here is Christ; or lo there; believe them not.* Our Lord forewarns of false teachers at that period, who if it were possible *should deceive the very elect.* False teachers then, in such a land as this, will be among the apostles of Infidelity. Their heresies and schisms tend to bring the Word of God and the Gospel ministry into contempt. The feelings if not the remarks of heedless souls will be, *The preachers cannot agree among themselves; and there is nothing in all their religion!* False teachers unhinge the minds of people from religious habits and instructions; throw them into parties; and prevent both the support, and the improvement, of the regular administration of the Gospel. And among many of their followers, who

* 2 Tim. iv, 3.

+ 2 Tim. iii, 6.

never come to *profess* gross Infidelity, the following text is fulfilled; *And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause shall God send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.*

Let none take an occasion from these remarks on false teachers and fanaticism, to think unfavorably of true religious awakenings. Blessed be God, the Holy Spirit is sent down, as *rain upon the mown grass, and as showers, that water the earth*, to regenerate dead souls. This the arch tempter well knows. Hence he transforms himself into an angel of light; and labors to discredit these works of grace, and to ruin the souls of men by counterfeiting these Divine operations. Fanaticism is but the counterfeit of true religion. But counterfeits suppose the existence of *true coin*. Learn then the weight of the following caution; *Believe not every spirit; but try the spirits, whether they be of God; because many false prophets are gone out into the world.*

Before I close this section, let several things be noted. Antichrist must be viewed as comprising not only the Infidel *Empire* of the last days, but also the *spirit* and *prevalence* of the *Infidelity* of the same period, where the Gospel has been enjoyed, whether the people there be or be not subjected to the Infidel empire.

The system and influence of French Infidelity *may* extend and prevail where their arms cannot reach. The event alone will decide, whether their *arms* will be co-extensive with the system of their *Infidelity*. The latter is their Antichristian characteristic. And *this* is essentially the same, even where a people may find themselves exempt from the military despotism of France. To become contaminated with the *spirit* of Antichrist, is to be fatally *one* with him. We read of Antichrist; and of those, who have the *spirit* of Antichrist. We read of the *beast*; and of those, who have the *mark* of the beast. We are informed of *Babylon*;

and of those who *partake* of her sins, and shall *receive* of her plagues. Should not political subjection to France be effected by Gallic intrigue or violence, for instance, in America; yet should *that Infidelity* here prevail which the old serpent, in his rage of these last days, is laboring to propagate; which French agents have introduced; and to which the depraved heart of man is too readily inclined, it must then be said, that *Antichrist here exists!* Should the *political* designs of France be here disappointed, yet should her system of Infidelity here predominate, we should be an *Antichristian* nation. The cause of Christ then, might *here* be attacked, and his *witnesses slain*, even though the event should be planned in an American, and not in a French cabinet.

In some of the preceding pages it has appeared, that two kinds of influence have concurred in this nation to bring on the events of the last days; *the agents of French Infidelity and disorganization; and the propagators of false religion.* It is not suggested, that these two classes of persons knowingly act in concert. Doubtless no express agreement has been made between them. But their affinity is *real*. Their invisible instigators have a system: But multitudes, who are made the instruments of it, know not the nature, or the tendency of what they propagate.

Some of the prophecies, it is thought, indicate a *third* influence or agency, uniting to advance the same wicked cause. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, (wonders) which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.** Although this prediction relates to the period after the *sixth vial*, and is to prepare the way for the *seventh*, both of which are now future, yet the height, to which this three fold agency will *then* have risen, seems clearly to

* Rev. xvi, 13, 14.

indicate, that its origin must have been of *long standing*, or from earlier date. The text does not say that their *origin* is subsequent to the sixth vial; although it gives notice of them at that period. Their existence, no doubt will prove to have been coeval with that of Antichrist. And no doubt some, if not all of them are accordingly *now operating in the world*, and in this nation. The dragon in this text is the devil.* The beast is Antichrist. And the false prophet is *Papal religion*; and it may be viewed as including the whole spirit of *false religion* under whatever form. What particular influence will be found to be represented by the frog out of the mouth of the dragon, as distinct from the other two; or what shades of difference the two former of these modes of diabolical agency will be found to have assumed, it may be difficult now to ascertain. I have no doubt but Illuminism is one of these three unclean spirits; and that re-established Popery, including all fanaticism and fatal error, wherever it be found, is the last. And with respect to a *third*, time and events will no doubt cast light upon the subject. Let it be *what it may*, it will prove to have been of *diabolical production*. *For they are spirits of devils*. The devil will have peculiar power among men to instigate things favorable to disorganization and Infidelity; and by his satanic influence to prepare men to unite in his cause. He has ever been said to *work in the children of disobedience, and to lead them captive at his will*. But in the fulfilment of *this prophecy*, having come down *with great wrath, because he knoweth he hath but a short time*, the devil will be suffered to exercise an unusual influence among men, in exciting their corruptions, as pride, lusts, covetousness, enmity, rage, and all the malignant passions. Satan will then be able to instigate the wicked to overleap usual restraints; to *break such bands asunder*, and to *cast such cords from them*.† Whether any thing more than this, in a land so distant from the seat of the Antichristian beast as ours, will be observable,

* Rev. xii.

† Psalm ii, 3.

as fulfilling the other system of diabolical influence; or whether it will not appear, that the old dragon has long been preparing *some engine*, which will then be brought into operation against the cause of Christ, *the event must decide*. The latter seems much to accord with the deep policy of that old serpent, who deceives the world. His plans extend far beyond the apprehensions of the multitudes, who are involved in them, and who with different motives prove instruments of their fulfilment. People may be led, by trifling and seemingly harmless views, into connexions, which Satan *may* eventually manage to accomplish his malignant designs; and perhaps to subserve one of the three systems of influence under consideration.

THUS I have endeavored to make it appear, in this chapter, that the last days have arrived; and that an inceptive fulfilment of the predictions concerning Antichrist is now manifest before our eyes. Chronological remarks, and the events and signs of the times, appear to unite, and clearly to indicate the present age as the period of the rise of Antichrist.

Various other tokens of this event are suggested in the word of God; such as, *Signs in the heavens and in the earth, blood and fire, and pillars of smoke;—Wars and rumors of wars;—Pestilences, famines, and earthquakes in divers places;—And an angel flying through the midst of heaven, having the everlasting Gospel to preach to them who dwell on the earth, to every nation, kindred, tongue, and people*, or a most remarkable missionary spirit in the Christian world, *in the same hour* with the fall of Papal Babylon. These signs of the last days, serious and judicious people believe they have seen fulfilling, or fulfilled. Upon this I shall not remark.

But concerning the reign of Antichrist, and the prevalence of Infidelity, if John could say to his Jewish brethren, in relation to the continuance of their national polity; *It is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists, whereby we know it is the last time; truly*

we may adopt his inference with an *emphasis*. If the Infidelity of the impenitent Jews indicated that *wrath to the uttermost* was just ready to be poured upon their nation; truly the present extensive, systematic, and prevalent agency and Infidelity of the real Antichrist of the last time, does evince, with more emphatical decision, that the battle of the great day is not far distant. For the deduction of the Apostle rested on this ground, that the destruction of Antichrist, at the time of his first appearance, should be *even at the doors*. Zion will be redeemed with judgment, and her converts with righteousness. The vintage will commence; the wine press will be trodden. *The Lord will roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake.* The wicked powers of his enemies will be swept from his presence. *And the meek shall inherit the earth, and delight themselves in abundance of peace.*

CHAP. III.

Some other Particulars relative to the Subject under consideration.

SECTION I.

The Trials of the Church under the reign of Antichrist.

IN this section I shall remark upon some of the prophecies, which are thought to relate to the trials of the people of God under the prevalence of Antichristian tyranny. As the scenes of this tyranny may continue for some time, perhaps for half a century, and it may be more, some of the prophecies now to be noted may relate to that period generally; some to one part of it; and some to another.

But before any prophecies relative to that period are considered, let it be remarked, that the great infidel Power of the last days denominated *Antichrist*; being also represented as the old *Roman beast* revived, and as the sixth, or Imperial *head*, recovered from its deadly wound; these things alone portend solemn things to the Church. Why is this Power called *Antichrist*? Why was his existence in the last days so long, and so abundantly and solemnly predicted to the Church under this, and various other terrific appellations? Will he not verify the *hostility* indicated in his very *name*? Can the appellation of *Antichrist* be unmeaning? Why is he represented in addition to this, as the last head of the old *Roman beast*? And the *sixth*, the most persecuting head, recovered from his deadly wound? The best expositors agree, that a beast, in the symbolic language of prophecy, means a great power *hostile* to the Church of Christ. Powers ever so great, not hostile to the Church are not symbolized by beasts. And when a great power, that has been hostile to the Church, and has been symbolized by a beast, ceases to

be hostile to the Church, that beast is represented as dying, or being wounded to death: As in the case of the old Pagan Roman empire, when, in the revolution under Constantine, its government was changed from Pagan to Christian. And when the same beast is represented as *reviving*, the indication can be nothing less, than that a similar Power equally hostile to the Church, and mystically the same, has come into existence. If this trait of character be not verified by the hostility of such a Power to the Church, there can be no meaning in the representation, that the old beast is revived. That Antichrist should be raised up to inflict judgments only on Papal and Mohammedan nations, cannot by any means answer to his appellation; for those Powers were hostile to Christ. But the appellations given to this great Power indicate hostility to the *friends of Christ*.

And the representation of the *sixth*, the *Imperial* head of the old beast being recovered from its deadly wound, and this under the immediate agency of the *devil*, in his *rage* of the last days, because he knoweth that he has but a short time, *must* indicate *alarming hostility* to the cause of Christ! This was the head, which in ancient days was the most terrible of all the heads of the Roman beast. Under *this*, Christ was crucified. Under *this*, the Apostles were put to death. And under *this*, the greatest exertions were made, in ten bloody persecutions, to eradicate primitive Christianity from the earth. If this head then be symbolically represented as rising out of the bottomless pit, being revived under the agency of the devil, in his last rage before the Millennium, and all this under the additional name of *Antichrist*, who the Christians in the days of John had heard *was to come*, we need not wonder that solemn admonitions are given to the Church relative to the event. And if amazing hostility be not exerted by this Power against the Church, why is Jesus Christ abundantly represented as coming from heaven, with all his armies and equipage of a most mighty conqueror, to carry on a war against him, and to vanquish him in the *battle of that great day of God Almighty?*

Does not all this indicate the most violent hostilities to be undertaken by the terrible Power of the last days against the true church of Christ.

In Rev. xvii, 14, we read, concerning the horns of the last head of the Roman beast, *These shall make war with the Lamb.* Here we learn, that one real object of Antichrist is *War with the Lamb.*

In Rev. xiii, 6, 7, 8, it is said of the *healed head* of the Roman beast, which is the same, that is symbolized by a new beast in chap. xvii; *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle (or church) and them, that dwell in heaven (live in Gospel order.) And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues, and nations. And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world.* Here is the *extent* of his power. God grant it may mean only the old *Roman earth!* Here is his *object*, as in chap. xvii, 14, just noted; *war with the saints.* Here is his fatal success against the saints for a time; —*and to overcome them.* But how does this agree with the other prediction of the same event, chap. xvii, 14; *These shall make war with the Lamb; and the Lamb shall overcome them.* Reply. These passages, which seem to contradict each other, relate to different parts of the scene. Antichrist will prevail for a season; as did the Egyptian tyrant, when he had the tribes of the Lord shut up in Pihahiroth, (the straits of Hiroth) and every thing external indicated that they were given into his hands. But at the close of the scene the *Lamb* shall overcome; as in *that case*, when the people of God were by and by safely standing on the eastern bank of the Red Sea; and the terrible enemy sunk like lead in the mighty waters. This we may view as a prophetic miniature of the destruction of Antichrist. On the occasion of the latter, the saints sing the song of *Moses*, and of the *Lamb*; which indicates, that the song of Israel on the eastern bank of the Red Sea, and its occasion, were a type of the victory

and the song of the followers of the Lamb, at the close of the period of the vials.

In Rev. xii, we find the depression of the Church under the reign Antichrist. After a long season of warfare in the symbolic heaven of the corrupt Church of Rome, the dragon was, at the reformation, cast out unto the earth. For a space of time, the church of Christ now rises, like the spouse coming up out of the wilderness, leaning on her Beloved. She doubtless hopes her days of tribulation are at an end; and that she is going uninterruptedly to ascend into her millennial glory. But alas, it is there added, (verse 13,) *And when the dragon saw that he was cast out unto the earth, he persecuted the woman, who brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent. And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.* Mr. Faber supposes, and I think it is very evident, that the casting out of the dragon from heaven to earth, was fulfilled at the time of the reformation under Luther. Consequently the new attack of the dragon upon the Church must be sometime subsequent to the reformation; viz. after his prime instrument, the Imperial head of the Roman beast is revived. But this new attack produces a *second flight* of the church into the wilderness. She had fled into the wilderness at the commencement of the war in heaven, verse 6, or upon her being delivered into the hands of the Papal power, for 1260 years. But after the reformation, and the devil was thus cast out of the Papal heaven, by the discovery of the abominations of that system, and before he had prepared his new engine of persecution, the Church had in some good de-

gree returned from her wilderness state. The Lamb had appeared on mount Zion, or in the Protestant church, and with him vast multitudes, with their Father's names on their foreheads; worshipping God in the purity of the Protestant religion, in opposition to the idolatries of Papal Rome. When lo! the woman is again driven into the wilderness, by the new attack of the dragon in Antichrist, *for a time, times and half a time*; i. e. for the short *residue* of this noted term: It cannot now mean for the *whole* of this term. For 1260 years were the term of her depression at the time of her *first flight*, many centuries before. Her being *now* to remain in the wilderness 1260 years, must of course mean, *the short remaining part of the 1260 years*. And the days of this remaining part, Christ will, *for the elect's sake*, cause to be short: Otherwise no flesh could be saved. He will alleviate the distress, by causing the earth to *help* the woman. *When they shall fall, they shall be holpen with a little help*. The extreme sufferings of the Church may not continue more than *three days and an half*; i. e. three years and an half. The Captain of her salvation will interpose, and lighten the rest of the way with the cloud of his gracious presence, the wonders of his Providence, till her deliverance shall be complete. Floods of rage, mischief, and violence, poured forth against the Church, as from the mouth of the old serpent, will be providentially *swallowed up*. Unexpected events probably from earthly, or political views, will counteract the mischief aimed against the cause of Christ. And the Spirit of the Lord will lift up a standard against the flood of the enemy. Upon this, the dragon, in vexation and rage, goes to make war with the *remnant of the woman's seed*; or with some distant branch of the Church. Some new and powerful attack is undertaken. Probably this will be fulfilled in the furious coalition led by Antichrist against the converted Jews in the Holy Land; which will prepare the way for the battle of the great day. Thus in the 12th chapter of Revelation, appear to be clearly predicted great trials to the Church under the reign of Antichrist.

Do the preceding passages furnish a clue to the events in Rev. xi, 7, relative to the *slaying of the two witnesses*? The striking coincidence between the former and the latter has forced a conviction on my mind, which I cannot relate without sensible concern. Alas! I had long hoped, that the slaying of the witnesses was a past event. I well knew that some good men are of opinion that it is still future. But others have in this differed from them; and have indulged the pleasing hope, that the most fiery trials of the Church are past; and that she is henceforth to enjoy greater and greater degrees of prosperity, till she reaches her millennial glory. I had fondly embraced this opinion; and was pleased when I found arguments adduced in favor of it. May the King of Zion mercifully grant, if it accord with his holy plan, that this may yet prove to be the case! But attention to the subject has constrained me to doubt of the correctness of the sentiment, that the slaying of the witnesses is a past event. I have turned to the arguments of those, who view it thus; and I cannot on the whole feel satisfied with them, or deem them conclusive. May the friends of Zion examine the subject with *devout attention!*

And when they (the two witnesses) shall have finished their testimony, the beast, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies, three days and an half, and shall not suffer their dead bodies to be put in graves. And they, that dwell upon the earth, shall rejoice over*

*The witnesses lie dead three days and an half, probably meaning three years and an half. Was not this event prefigured by the *abominable desolation* made upon the Jewish church, by the typical Antiochus? Bp. Newton observes, that "the desolation of the temple and the taking away of the daily sacrifice by Appollonius (the commissioner of Antiochus) continued three years and an half." Vol. i, p. 310.

them, and make merry, and shall send gifts one to another; because these two prophets tormented them, that dwell on the earth. And after three days and an half, the spirit of life from God entered into them; and they stood upon their feet; and great fear fell upon them, who saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Upon the question, Who are the witnesses? much has been said. Some have supposed them to be the two Testaments. This appears irrational. We find no other instance, in which one of the Testaments is personified, or represented as God's witness. Bp. Newton thought the two witnesses to represent the few faithful followers of Christ through the 1260 years. Mr. Faber thinks them to mean the twofold Church of the Old and New Testaments. Some have supposed them to mean a Christian magistracy and ministry. Pool's continuators understood by them the faithful Gospel ministry. They observe that Christ first sent out his ministers *two and two*; and note, that the ambassadors of Christ are called *witnesses*, in many sacred passages. *And ye are witnesses of these things.* And ye shall be witnesses unto me, both in Jerusalem, and in all Judea,—and unto the uttermost parts of the earth.†* These were the last words spoken by Christ on earth. Addressing his ministers, after having told them before, *Lo, I am with you always, even unto the end of the world*, he now, the moment he ascended, tells them, *they shall be his witnesses unto the uttermost parts of the earth*. Accordingly we abundantly find them afterward so denominated. *One must be ordained to be a witness with us of the resurrection.‡ This Jesus hath God raised up, whereof we are all witnesses.§ Not to all the people, but unto witnesses chosen before of God, even to us.¶* Does not the clause, *I will give power*

* Luke xxiv, 48. † Acts i, 8. ‡ Acts i, 22.

§ Acts ii, 32. ¶ Acts x, 41. See also Acts iii, 15, and iv, 33, and v, 32, and x, 39, and xxii, 15, and xxvi, 16, 1 Peter v, 1.

unto my two witnesses, imply, that they are persons known by this appellation? But who are so well known by this appellation, as the true ministers of Christ? The prophesying of the witnesses, Dr. Lowman observes, "signifies persons full of the Spirit of God; preaching God's word, and bearing witness to the truth."* The witnesses are called, *the two prophets, who tormented them, that dwell on the earth.*† But who else answer so well to this description, as do the faithful preachers of the Gospel? "These (says the Revelator) are the *two olive trees.*"—This relates to Zech. iv, 3, 11, 14. The two olive trees *there* (one on each side of the candlestick) are supposed to have been Joshua and Zerubbabel, who unitedly prefigured Christ; and who, Pool supposes, prefigured also the ambassadors of Christ. *These* (said the angel to Zechariah) *are the two anointed ones, (sons of oil, Heb.) that stand by the Lord of the whole earth.* The gifts and graces of the Holy Spirit, are represented by an anointing with oil. And the ascension-gifts of Christ to his ambassadors, *for the work of the ministry, and for the edifying of the body of Christ,* render it fit for them to be called *olive trees, or sons of oil.* Thus reference appears to be had, in the witnesses, more immediately to the ministers of Christ.

But the witnesses are also the *two candlesticks.* A candlestick is a noted emblem of the church. *The seven candlesticks which thou sawest, are the seven churches.*‡ Doubtless the true members of Christ are not to be excluded from constituting the witnesses. They are cordially united in the same cause with their pastors. And though special reference is had *to the latter,* in the description of the witnesses, yet all the true Church are to be viewed as included.

But why are the witnesses said to be *two*? Reply. Two witnesses constitute a complete testimony. *At the mouth of two or three witnesses shall every word be established.* Two were essential to the scriptural validity of testimony. And God never left himself without

*On Rev. p. 109.

†Rev. xi, 10.

‡Rev. i, 20.

a competent testimony from his followers among men. In the darkest times, his number of witnesses was indeed small; but always competent. And no doubt it is a fact, as Mr. Faber observes, that in this small number of the true followers of Christ, was *in a sense* contained the essence of the Church of the Old and New Testaments. Whether some reference be not had to this circumstance, in the dual number of the witnesses, I would not decide.

If the slaying of the witnesses be future, whether any circumstance may be found to exist at that time, of the Church being found in two general local divisions, which may afford an additional illustration relative to the number *two*, events will determine.

Concerning the *slaying* of the witnesses, authors have been much divided. It would be tedious, and needless to hint their different schemes, and the proper objections to them. I will mention the scheme of a late celebrated author upon the point, and my objections to it.

His scheme is this; that the witnesses were slain in Germany, in 1547; when the two German princes, the Elector of Saxony, and the Landgrave of Hesse, sometime after the commencement of the reformation, were overcome at Muhlberg, in a battle with the Emperor of Germany, and were forced to submit at discretion. Several years before this event, these German princes, and some others, espoused the cause of the reformation. They by an association, called the league of Smalkalde, gave a kind of *political life* to the Protestants in Germany; which, at the defeat above noted, was taken from them; and the cause of the reformation in Germany, seemed to be lost. But the reformers again stood upon their feet in 1550, by defeating the duke of Mecklenburg; and in 1552 a peace was ratified at Passau, and confirmed at Augsburg in 1555, by which the Protestants in Germany were allowed the free exercise of their religion. And the Church, according to this author, then ascended to her political heaven.

Against this scheme, the following objections appear to me of weight;

1. Those events were *inadequate* to a fulfilment of the prediction; and in some things *contrary* to it.

One would think so much importance could not be attached to the political privileges obtained, and for some years enjoyed by the Protestants in Germany, as that the interruption of those privileges, for several years, should be represented, in ancient prophecy, as the *slaying* of God's witnesses? The witnesses had *lived*, and *prophesied*, without those privileges, through all the preceding ages of their testimony, till within a few years of their defeat at Mulhberg. And if they were alive before those privileges were obtained, why not equally alive, after they were taken from them? Indeed if the throwing of the Protestant churches *now*, in the vast Christian world, into a similar situation with that of the reformers in Germany, after the battle of Mulhberg, might amply amount to what was designed in ancient prophecy by the slaying of the witnesses; it does not hence follow, that the above event in Germany was adequate to a fulfilment of that prophecy.

It is evident that the slaying, the lying dead, and the resurrection, of the witnesses, are represented in the prophecy as events of extensive and great moment. *And they of the people, and kindred, and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they, that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them, that dwell on the earth.* What kindreds, and tongues, and nations took so great delight in the defeat of the German Protestants at Mulhberg? Wherein did they rejoice, and make merry, and send gifts one to another? How long had the people, who dwelt on the earth, the *kindred*, and *nations*, and *tongues*, been tormented by the German Protestants? What were the emotions *in fact* excited among the catholic nations on that occasion? They were the very *reverse* of the joy and triumph indicated in the prophecy, upon the slaying of the witnesses.* Upon the dis-

*See vol. iii, p. 368, of Robertson's Hist. Charles V.

persion of the army of the Protestants, combined under the Smalkalde league, and the submission of all to the Emperor, except the Elector of Saxony, and the Landgrave of Hesse; and when the prospect appeared certain, that these two princes *would* be overcome, as they afterward were; a general spirit of *jealousy* arose among the Catholic powers, in fear of the unrestrained dominion about to be obtained by Charles. He had professed, that his war against the confederate princes was not undertaken on account of *their religion*; (though this was evidently the Pope's motive in aiding this war) but to vanquish a political combination. The real motive of the Emperor no doubt was, the extension of his own power, at the expense of the liberties of Germany; and the eventual re-establishment of the Catholic religion through Germany, as being more favorable to his ambitious views. But in the terms of the submission of those Protestant states to Charles, not a word was said concerning any abridgment of their religious rights, nor even *concerning* religion. But as the Smalkalde league had been viewed, even by other Papal powers, as a salutary check to the thirst of the Emperor for universal power, and as the Catholic nations dreaded his ambition; so upon the dispersion of the Protestant army, and the prospect that the Elector, and the Landgrave, would soon be subdued, the Papal powers became alarmed. The Pope himself trembled for the fate of the Italian states. And he immediately sent and recalled his troops from the Imperial army. This greatly perplexed the Emperor. For he had depended on the aid of these troops, for the reduction of the two princes yet in arms. Charles entreated, and threatened; but all in vain. The Pope was inflexible; and his armies were recalled to Italy.

The Pope also at the same time revoked the license, which he had given to Charles, of taking to himself certain church lands in Spain, as an inducement to suppress the heretics. Francis also, the French monarch, was distressed at the thought of the reduction of the Protestant German princes. Not that he favored the reformation; but rejoiced in the check of his rival. He

sent his ambassadors, and labored to revive the Smalkalde league; and to prevent the submission of the Elector and the Landgrave to Charles. And he sent them large sums of money, to enable them to withstand the Emperor. The Pope expressed great joy upon hearing of the total defeat of Albert, marquis of Brandenburg, whom Charles had sent forward, with a detachment, to aid Maurice against the Elector, but whom the Elector had intercepted, and cut off. And great exertions were made to form a coalition, to consist of the Pope, the Italian states, France, England, and Denmark, against the Emperor on this occasion. The Emperor, after he had subdued the two princes, published his system called the *Interim*, a kind of bungling attempt to reconcile the Catholics and Protestants. This was disgusting to all parties. The Pope and the Catholics execrated it. And the Protestants despised it. In short, the feelings and conduct of all, on that occasion, formed a *striking contrast* with the events in the prophecy, of all nations, tongues, and languages *rejoicing*, and sending gifts one to another.

The compact obtained by the Protestants, in the peace of Augsburg, respected only the Protestants in Germany; and those only, who adhered to the confession of Augsburg. The *others*, who thought this confession was too lenient to the Catholics, the followers of Calvin, and Zuinglius, and all the Protestants in other countries, *were left by this peace unprotected.*

2. A difficulty attends the scheme of this author, in point of *chronology*. The slaying of the witnesses is said to be *when they shall have finished their testimony*. I am sensible that some critics are of opinion, that the verb *τελεσῶσι*, being found in the first aorist subjunctive, may admit the rendering, *When they shall be about to finish*. If the word *may* bear this construction, it is not the most *natural* one. Had that *been* the meaning of the writer, he might have adopted words to have expressed it *precisely*. But the most literal rendering of the words *ὅταν τελεσῶσι*, is, *when they shall finish*. Even admitting the rendering in the criticism referred to; with what propriety could the witnesses be

said to have been even *about* to finish their testimony, at the time of the defeat at Mulhberg? That defeat was in 1547; 319 years before they will *actually* have finished their testimony, according to the above author's calculations; which calculations appear to me the most satisfactory that I have ever seen, making the 1260 years terminate in 1866. Should they terminate at a *later* period, the difficulty would be proportionably increased. There was *then*, according to this scheme, at the time of the slaying of the witnesses, more than one quarter of the *whole* long time of their prophesying, still before them. Surely they were not, at that time, even *about* to finish their testimony.

3. We should conceive, from reading the account of the resurrection of the witnesses, and of their ascension to heaven, that their days of sore trial were chiefly over. I cannot but think this idea, upon perusing that prediction, would *at first* be impressed *without a doubt* upon every impartial reader. But some of the most dismal persecutions ever experienced by the Church, under Papal tyranny, have taken place, in various Catholic countries, since the peace of Augsburg. Recollect the massacre of the Protestants in France, on the evening of St. Bartholomew, in 1572; the slaughter of them in Ireland, in the reign of Charles I; and in Poland, in after days. Recollect the persecutions under Louis XIV, who repealed the edict of Nantz, and murdered, and banished two millions of his Protestant subjects in one year; the persecutions of the Piedmontese by the duke of Savoy, toward the close of the seventeenth century; and many other bloody scenes experienced by the followers of Christ in Popish countries, since the aforementioned peace of Augsburg. And read the prophecies of the trials, which the Church is to experience under the reign of Infidelity, just before the battle of the great day, whether the witnesses be then to be slain, or not. These things do not appear to accord with the representation given of the witnesses, after their resurrection, and their ascension to heaven.

4. *In the same hour* with the ascension of the witnesses to heaven, *there was a great earthquake, in which*

a tenth part of the city fell. There was no event within a prophetic hour of the peace of Augsburg in 1555, which can answer to this prediction. No event is, by the aforementioned author supposed to have answered to it, till the revolution in France in 1789. But this was 234 years after the supposed resurrection of the witnesses. And to say that two disconnected and different events, 234 years apart, may yet be said to take place in the *same hour*, would be extraordinary indeed. It would be unprecedented in the Bible, and in all common conversation.

5. The agent, by whom the witnesses are said to be slain was not in existence till centuries after those events in Germany. The *first* apocalyptic beast *rose*, as did the same beast in Dan. vii, 2, symbolizing the heathen Roman empire, *from the sea*.* The *second* apocalyptic beast, answering to the little horn of the Roman beast in Daniel, and symbolizing the Romish hierarchy, *rose from the earth*.† The *third* apocalyptic beast, numerically the *eighth*, but specifically the *sixth* head of the old Roman beast healed of his deadly wound, and at the same time symbolized by a *new beast* in Rev. xvii, *rose from the bottomless pit*. This is expressly said to be the agent, that slays the witnesses. Twice in the description of this beast, in Rev. xvii, he is said to ascend out of the *bottomless pit*. And it is said of the witnesses, *And when they shall have finished their testimony*, or when their 1260 years shall be closing, *the beast, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them*. The rise of this beast is by *far too recent*, to have slain the witnesses in Germany in 1547. There can be no plausible pretence, that Charles V was this beast that ascendeth out of the bottomless pit. And it appears most evident, that this last head of the Roman beast did not rise in Charlemagne.‡

Upon the event of the earthquake, subsequent to the ascension of the witnesses to heaven,§ it is predicted,

*Rev. xiii, 1. +Verse 11.

†See remarks upon this point in note, p. 63.

§Rev. xi, 13.

And the remnant were affrighted, and gave glory to the God of heaven. Did any thing take place in France, after their revolution, which answered to this? Did they not rather *blaspheme the God of heaven?* I know not that any even of the Catholic priests did any thing, which may be construed a giving of glory to the God of heaven.

For these reasons, I am constrained to dissent from the aforementioned scheme, relative to the slaying of the witnesses. And the arguments above stated go equally to refute all the schemes of authors, who have placed the slaying of the witnesses in past centuries.

The *dead bodies of the witnesses are to lie three days and an half in the street* (according to Mede and Pool, in "*the territories, and jurisdiction*") *of the great city, which spiritually, or mystically, is called Sodom and Egypt, where also our Lord was crucified.* Our Lord was crucified under the *sixth head* of the Roman beast. A governor of *Imperial Rome*, at the instigation of the Jews, condemned and crucified him. And under the *same head* our Lord was crucified, in his members, in *ten* bloody persecutions, before that head received its deadly wound, in the year 320. Must it not then be in the city, or under the domination of this *same head*, healed of its deadly wound, in order to be in the city, *where our Lord was crucified*, that the witnesses are to lie slain and unburied? It is to be in a city mystically called *Sodom and Egypt*. *Sodom and Egypt* were *Pagan*. How much better the Atheism of Antichrist accords with *their* character, than did the sanctimonious professions of Papal Rome? Our Lord was not literally crucified under Rome *Papal*; but he *was* under Rome *Pagan*. And under the latter, revived in the last days, it is natural to look for the slaying of his witnesses.

What is to be particularly understood by the witnesses being *slain*, and lying *unburied*, the event will determine. The predictions of the event may lead us to expect, that the rights of the Church, and of conscience, will, under some pretence, be invaded. And the pretence probably will be, as it was in ancient times,

against Christ, and against his persecuted followers; *a pretence of their being detrimental to national interests; speaking against Cæsar; moving seditions; weakening the hands of the men of war; and, We have a law; and by our law he ought to die.**

Perhaps the *process* of the events of that period is hinted in Rev. xiv. Christ there appears on mount Zion, or comes powerfully into his Church, in the *reformation* under Luther. The Church enjoys a sealing time, as she did after the revolution under Constantine, Rev. vii, 1—8. Vast numbers, as at *that* period, are sealed to the day of redemption. A description of the enlargement of the Protestant churches, and of their purity from the defilements of the Papal harlot, follows. In process of time, a missionary spirit is excited, and pervades the Church; the Angel, having the everlasting Gospel to preach to heathen lands, begins his flight. This, he gives us to understand, is in the *same hour* with the judgment of God on the Papal see. A *second* Angel announces, *Babylon is fallen, is fallen*. The signs of the times become *notorious*. The fall of Papal Babylon, by the rise of Antichrist, *is ascertained*. The warning flies through the Church. Upon this, a *third* Angel follows; warning of the sins of God's enemies; and of the judgments of Heaven now just ready to fall

*That great man, the late President Witherspoon, published a very able sermon, entitled, "The Charge of Sedition and Faction against good Men, especially faithful Ministers, considered and accounted for." The preacher concludes one part of his subject by saying, "That worldly men have been always disposed, first to oppress the children of God, and then to complain of injury from them, that by slander they might vindicate their oppression. Their slander too hath still run in the same strain; troublers of Israel, deceivers of the people, enemies to Cæsar, and turners of the world upside down, have been the opprobrious titles generally given to the most upright and most faithful men, in every age and country."

In accounting for this fact, he says, "True religion does, indeed, give trouble and uneasiness to wicked men, while they continue such; and it cannot be supposed, but they will deeply resent it."

See Witherspoon's Works, vol. ii, p. 415, Woodward's edition.

upon, and plunge them into endless burnings. The trumpet is now blown in Zion; the alarm is sounded in God's holy mountain. Warning is given concerning all, who worship the *beast*, or receive his *mark*. This bold warning through the Church must be very *offensive* to those who are implicated. Infidel powers, or Antichristian Babylon, and those, who partake of her *sins*, and are now *notified* of it, and that they are about to receive of her *plagues*, will be far from taking this in good part from the witnesses of Christ. And *God only knows what the former will now be enraged to attempt against the latter!* The texts, which follow, are indicative of evil to the Church. Verses 12 and 13; *Here is the patience of the saints: here are they, that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead, who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.* Here the *patience* of the saints is to be tried. Now it is to be known, *who* keep the commands of God, and have the faith of Christ. Now the voice from heaven announces, that *from henceforth*, and while the troubles then overwhelming the Church shall continue, peculiarly blessed are the pious, who find rest in their graves. The cruelties of the enemies of the Church, *here indicated*, soon demand the presence of the Captain of her salvation. The next verse, accordingly, presents him upon the *white cloud*, with his *sharp sickle*. The harvest of the earth is reaped; the vine of the earth, with her grapes now fully ripe, is gathered; and the wine-press trodden: striking emblems of the judgments of the *last vial*; or the destruction of Antichrist, and of all the contending enemies of the Church. In this striking portrait of the affairs of the Church, from the days of *Luther*, till the close of the battle of the great day, reference appears to be had to that depression of the Church, under consideration; and perhaps we have reference to the immediate occasion of it; the *faithfulness* of God's witnesses, in ascertaining the signs of the times, warning of the wickedness of that day, and an-

nouncing the impending judgments of Heaven. But the particular *forms* of the event, the day will unfold.

Our blessed Lord gave to his disciples a description of an *awful coming of his*, in judgment against his enemies; and of scenes, which should both indicate its approach, and prepare the way for it: See Matt. xxiv, Mark xiii, and Luke xxi. These are parallel accounts of the same predictions. We are here presented with several instances of the coming of Christ. Chronological predictions, Mr. Faber informs us, can receive but one accomplishment. But this prediction of Christ is not of that description; but is to be ranked among those prophecies, which are constructed to receive a twofold accomplishment; and involve both type and antitype. There are many predictions of this tenor, as Dr. Hopkins, and other judicious writers on the prophecies inform us. Mr. Faber upon this point observes, "But an unchronological prophecy,—instead of being incapable of a double fulfilment, we perpetually find such evidently constructed with the express design of receiving a double accomplishment. They are first fulfilled in an inchoate manner; and afterward will be fulfilled more amply at a period, to which they ultimately and primarily refer."* Many of the predictions of the battle of the great day, in the Old Testament, are of this description. They had a primary and literal fulfilment in ancient events; but are to receive their ultimate fulfilment in events still future. This is the case with the above not-

*Faber on the Jews, p. 46.

Mr. Faber quotes, in favor of this opinion, Archdeacon Woodhouse, Bp. Lowth, Jortin, Sir I. Newton, Bp. Hurd, Bp. Sherlock, Bp. Warburton, Bp. Horae, Jones, and Nares.

Bp. Hurd informs us, (Introduction to the Study of the Prophecies, p. 55.) "There is reason to believe that more than one sense was purposely inclosed in some of the prophecies. And we find in fact that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that, which may be reasonably thought the primary and immediate view of the prophets themselves. This is what divines call the *double sense* of prophecy; by which they mean an accomplishment of it in more events than one; in the same system indeed; but at distant intervals, and under different parts of that system."

ed prediction of our Lord. It had a primary and typical fulfilment in the destruction of Jerusalem. But it will receive a much more interesting fulfilment in the battle of the great day. In relation to the former, Christ gave assurance, that it should take place upon *that generation*. But in relation to the latter, he informed his disciples, that *as a snare shall it come on all them that dwell on the face of the whole earth*. This could not be said of the destruction of Jerusalem. For that event came as a snare on but a very *small part* of the earth. It was predicted of our Savior, that he should proclaim the acceptable year of the Lord, and *the day of vengeance of our God*.* But surely if the copious and affecting predictions of Christ, recorded in Mat. xxiv, Mark xiii, and Luke xxi, related only to the destruction of Jerusalem, he did but in a very partial sense indeed proclaim the *day of vengeance of our God*. But Christ decides this point. *Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*† Compare this with Dan. xii, 1, which relates to the war between Antichrist and the great Head of the Church, just before the Millennium. After having described the terrible, infidel Power of the last days, and brought him into Palestine against the Church there, the Angel says; *And at that time shall Michael stand up, the great Prince, who standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a nation, even to that same time*. Now if the words of Christ, in the former of these passages, had exclusive reference to the destruction of Jerusalem, then the above passage in Daniel is untrue. For our Lord declares there never shall be such trouble on earth again, as that which he then predicts. Certainly both the passages are not true, if they relate to different events. For each of two different scenes of distress cannot be the greatest, that ever was, or ever shall be. This argument evinces, that the event predicted by Christ, is the same with that in Dan. xii, 1.

* Isa. lxi, 2.

† Mat. xxiv, 22, and Mark xiii, 19.

And the words of Christ evidently allude to that very passage. But the latter is the battle of that great day of God. Consequently these predictions of Christ must relate to the same. Although they received a primary fulfilment in the days of the Apostles, yet they also related to events then far future.

Our Lord says;* *And when ye shall hear of wars, and rumors of wars, see that ye be not troubled; for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginnings of sorrows.* Here I apprehend we have predicted the wars and commotions which were to attend the rise of the Antichristian beast, and the formation of his horns. The latter events must of course occasion as great wars and commotions, as are here predicted; as great as are indicated of the same period, in Rev. x, 3, by the *seven thunders uttering their voices*. But as the Angel there affirms, that *the time shall not be yet*, as in the original, verse 6; or the time shall not be prolonged; so our Lord informs, with respect to the wars and rumors of wars, *But the end is not yet*. A season is to intervene, though not long, between the rise of Antichrist, and his overthrow. And Christ proceeds to foretell some of the events of this intermediate space. Some of these predictions I will now adduce, as they are collected in harmony from the evangelists, by Dr. Doddridge.

“And fearful sights and great signs shall there be from heaven. All these are the beginnings of sorrows. “But take heed to yourselves. For they shall lay their “hands on you, and persecute you, and shall deliver “you up to councils, and into prisons, to be beaten and “afflicted, and shall kill you; and ye shall be hated of “all nations; and shall be brought before rulers and “kings for my name’s sake, for a testimony against “them. And it shall turn to you for a testimony. And “the Gospel must first be published among all nations.

* Mat. xxiv, 6,—

“But when they shall lead you, and deliver you up, settle it in your hearts not to meditate before what ye shall answer; and take no thought beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist. And then shall many be offended, and shall betray one another, and shall hate one another. Now the brother shall betray the brother to death; and the father the son; the children shall rise up against the parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.—In those days there shall be great tribulation, and distress in the land, such as was not from the beginning of the creation unto this time; no nor ever shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect’s sake, whom he hath chosen, those days shall be shortened.—And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming upon the earth. Immediately after the tribulation of those days shall the sun be darkened; and the moon shall not give her light; and the stars shall fall from heaven; and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

No events of the Apostle's days are to be viewed as more than a primary and typical fulfilment of these sublime and interesting predictions. The last clause, which seems to relate to much that precedes, *Then look up, and lift up your heads; for your redemption draweth nigh*, had no relation to the days of the Apostles. It can relate to no period short of that which is connected with the dawn of the Millennium. Does not this clause then decide, that these predictions relate to scenes which shall just precede the Millennium? And do they not indicate most solemn things to the Church, at this period?

The battle array of the last head of the Roman beast, and his false prophet, and the kings of the earth, against Jesus Christ and his armies, Rev. xix, 19, confirms the sentiment, that the Church is to be sorely tried under the reign of Antichrist. For although this passage relates to the last attack, the expedition in Palestine against the church of Judah and Israel, yet it shows, that war with Christ is the object of Antichrist. And such a Power will be able greatly to afflict the people of God.

Our Lord gave his disciples a signal, when they should flee out of Jerusalem.* *When ye therefore shall see the abomination of desolation spoken of by Daniel, stand in the holy place, (whoso readeth let him understand) then let them who be in Judea flee into the mountains. Let him who is on the house-top not come down to take any thing out of his house: neither let him who is in the field return back to take his clothes.*

Daniel had spoken of the abomination of desolation in *three* passages, and in relation to *three* different events. The *first* is Dan. ix, 27; *And in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.* This related to the armies of the Romans in array

* Mat. xxiv, 15, and onward.

against Jerusalem, with their eagles and other images, which they worshipped; which were an abomination to the Jews; and which (when seen around the walls) indicated the speedy destruction of Jerusalem. The *second* is Dan. xi, 31; *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination, that maketh desolate.* This relates to the invasions and garrisons of Antiochus, the noted type of Antichrist, in order to compel the Jews to renounce their religion; to eat swine's flesh, and to violate their consciences. Upon this occasion many of the Jews suffered martyrdom, and underwent the most cruel torments.*

This conduct is here predicted by the Angel, when he was preparing the way to give a prophetic description of Antichrist, and was first presenting him by his *type*, Antiochus. The *third* passage in which Daniel speaks of the *abomination of desolation*, is in chapter xii, 11; *And from the time the daily sacrifice shall be taken away, and the abomination, that maketh desolate, set up, there shall be a thousand two hundred and ninety days.* This relates to the impious establishment of Popery, or Mohammedism, or both, in the year 606, or whenever Popery was established.

The question then occurs, To which of these three passages in Daniel did our Lord refer, when he spoke of the abomination of desolation, as the token to his people to flee into the mountains? Answer. As the direction applied to the Apostles and church at Jerusalem, we must conclude he referred to that which relates to the Roman eagles and idolatry, when the Romans were besieging Jerusalem; Dan. ix, 27. As the direction applied to the Christian Church at the commencement of Popery, or Mohammedism, the direc-

* The particulars of this persecution are given in the 5th, 6th, and 7th chapters of the second book of the Maccabees. The material parts of the account are copied by Polybius and Josephus; and are found in Rollin's Ancient History. Book xviii, Art. 2.

tion must be viewed as referring to the passage which relates to *that* period; Dan. xii, 11. And as the direction respects the Church in the days of Antichrist, we must view our Lord as referring to that passage, Dan. xi, 31, which relates to the *type* of Antichrist, or to Antiochus, and was given when the Angel was undertaking to give a description of the infidel Power of the last days. When that shall take place under Antichrist, which was prefigured when his type Antiochus set up the abomination, that made desolate in the holy place, then this token to the Church at that period will be fulfilled. Violating the rights of the Church, making a direct attack upon them, *may prove* to be this abomination, that maketh desolate. As the persecutions of Antiochus are noted by the Angel, when his object was to predict the rise, character, and overthrow of *Antichrist*, this seems to indicate, that events may be expected under the reign of Antichrist, corresponding with those cruel deeds of Antiochus. It becomes interesting then to examine those predictions concerning the cruelties of Antiochus, and their fulfilment. The Angel says; * *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination, that maketh desolate. And such as do wickedly against the covenant, shall he corrupt by flatteries; i. e. hypocrites and apostates will be found to be fit tools of his intrigue and malice against the Church; but the people, that do know their God, shall be strong, and do exploits. And they that understand among the people, shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil days.* † This was a sore persecution under Antiochus. Now it was, that the events took place, narrated in Heb. xi, 35—38. *And others were tortured, not accepting deliverance, (i. e. on wicked terms,) that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonments. They were stoned, they*

* Dan. xi, 31,—

† See the Hebrew,

were *sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens, and caves of the earth.* Antiochus at this time plundered and defiled the temple at Jerusalem; calling it, The temple of *Jupiter Olympius*; and erecting there, upon the sacred altar, the image of this heathen God. This, with the attendant evils, of *defiling* the Jewish altars, forbidding their sacrifices, and compelling the Jews to conform to the rites and manners of the heathen, *was the abomination of desolation standing in the holy place.* Upon this, some literally fled to the mountains, as is noted in the above passage in Heb. xi, 35—, an event to which probably our Lord *alludes*, when he gave the direction to his disciples, to *flee to the mountains*, at the destruction of Jerusalem. “The desolation of the temple, and the taking away of the daily sacrifice, under Antiochus, continued *three years and an half:*”* the *very term* given, for the slaughtered state of the witnesses!†

It is striking to observe the coincidence of the following events. When the tribes of Israel, just redeemed from Egypt, fell under the Divine displeasure, they were doomed to wander forty years in a *wilderness*. When Jezebel persecuted the prophets of the Lord, Elijah fled into the wilderness. When Antiochus was suffered to invade the rights of the Jewish church, and set up his abomination in the temple of Jerusalem; some of the pious Jews fled into the wilderness, and *wandered about in sheep-skins and goat-skins,—in deserts, mountains, dens, and caves of the earth.* When the Roman abomination of desolation was found in array against Jerusalem, the disciples were directed to flee, in the utmost haste, over the tops of their flat-roofed houses, and from their fields, out of Jerusalem into the mountains. When Popery and Mohammedism were suffered to invade the rights of conscience, and thus set up their abomination of

* Newton on the Prophecies, vol. i, p. 310. † Rev. xi, 9.

desolation in the holy place, the true Church fled into the wilderness, or into a situation mystically so represented, for 1260 years. And when Antichrist appears, and the dragon commences his last furious attack upon the woman, previous to her millennial glory, she is represented as again flying into the wilderness, the residue of her 1260 years:* indicating, that she had previously in a measure come forth from her wilderness state; but is again driven back to it. What particular kind of fulfilment this prediction of the woman's *second* flight into the wilderness, will receive, time will disclose. But the predictions which relate to that event, give it a very interesting complexion.

In Isa. xxvi, the introduction of the Millennium, and the tremendous events preceding it, are prophetically described. And the chapter closes with the following address to the saints; *Come my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no longer cover her slain.*

The former of these texts has been supposed to import only the flying of God's people to *Him*, in that day of distress. And this, no doubt, is a blessed idea involved in the words, *The name of the Lord is a strong tower; the righteous runneth into it, and is safe.* But in the light of the predictions already noted, relative to that period, it appears natural to view this text as a brief description of the *state* of the Church, during the *little moment*, or the three prophetic days and a half of the severest trials of the witnesses; that for this short term, they will, through the violence of the tempest, in *some way* resemble persons who are driven from their business, and hid in their inner chambers.

Is it not analogous with God's usual dispensations toward his people, that the Church should endure her

* Rev. xii, 14.

most severe conflict with her enemies, just before the dawn of her millennial glory? What has given rise to the well-known maxim, *The darkest time is just before day?* No doubt this has abundantly been found to be true in its figurative import. The Church, and individuals, have often found it true, in their trials. The severest struggle is often just before relief comes. Recollect the oppressed state of the Church in Egypt; and in the subsequent captivities of Israel. The truth of the above remark was there very manifest. The events which have been supposed to be emblematical of the relief of the Church, at the dawn of the Millennium, favor this idea; for instance, the scene at the Red Sea; and the passing of Israel over Jordan, into the promised land, when that river was overflowing all its banks, in the time of wheat harvest.* This idea has been found *true* in the greatest and in smaller events. When the devil found he was about to be cast out of the youth brought to Christ, (Mat. ix, 20,) he exerted all his violence upon the unhappy subject. He threw him down, cried out, tore him, yea rent him sore, and left him as dead. The reason is evident; *it was his last opportunity*. And how natural is the import of the solemn notice from Heaven, *Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time*. Here Satan's rage *increases*, as his time to persecute *diminishes*. Does not the above text decide,

* Gideon and his three hundred men wrought a great deliverance in Israel from the vast combined hosts of the Midianites, Amalekites, and children of the east, whose camels and numbers were as the sand of the sea. (Judges vii, 12,—) But this deliverance was preceded by the *breaking* of the *pitchers*, which contained the lights, in the little army of Gideon. How fit an emblem were those pitchers of the *followers*, particularly of the *ministers* of Christ! Paul said to the Corinthians, *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*; alluding probably to that very passage in the history of Gideon. How far Christ's earthen vessels are to be *broken*, before the armies of Antichrist shall be vanquished, God only knows. But the severest trials often just precede the greatest deliverances.

what analogy forcibly suggests, that the Church will see most trying scenes, just before her millennial salvation? Or will the analogy of God's usual dealings with his people, fail on that occasion?*

Scripture and analogy seem unitedly to teach, that it may be said of the Church general, at the opening of the Millennium, *These are they who came out of great tribulation.* And the same thing is indicated in their *song of Moses and of the Lamb.* The Church will just have been delivered, under the Captain of her salvation, from the most violent assaults of the enemy; as were Israel on the eastern bank of the Red Sea, under the direction of Moses, when they uttered their song of praise.†

It is not to be expected, that the Church will again see *such depression*, as she saw in the worst times in the dark ages; *such smallness of numbers*; and *involved in such clouds of ignorance!* It does not seem probable that she will be forced to return to *this state.* The present numbers of the Church, and the light which has dawned upon her, seem to forbid it. Perhaps the numbers of true Christians, and the light enjoyed in the Church will never be less than at present; nay, will *increase.* But can we hope a majority of the people

* Possibly all the predictions, which indicate the fiery trials of Christ's witnesses, may relate only to his witnesses on the *old Roman earth*, or within the present compass of the empire of the last head of the beast. For that seems to be the theatre of the events of many of the predictions of the Apocalypse. And no doubt some of Christ's true witnesses are there, notwithstanding that those regions are so-enveloped in Atheism. Whether the predictions of the depressions of the people of God in the last days, under the reign of Antichrist, will primarily be fulfilled upon the few followers of Christ who may be found in the old Popish countries, the event will decide. God in mercy grant, that the calamities may be no more extensive! But I do not feel satisfied, that the prophecies do not give them a far wider extent. The Church of the restored Jews in Palestine is surely included in the last struggle. And we have much reason to apprehend that the great body of the Christian Church will be involved in trials under the reign of Antichrist.

† Exodus xv.

of the Christian world will become gracious, before the battle of that great day? No doubt a *very great* majority of them will continue to reject Christ. This is gathered from the predictions which relate to that period. What then may we expect this *very great* majority of people, rejectors of Christ, will be found to be doing, under all the artful and powerful attacks of Infidelity and licentiousness? and under the attack of that three-fold agency, of the dragon, of Antichrist, and of false religion,* which *if it were possible would deceive even the very elect?* They will be gathered to the battle of that great day of God Almighty! They will be found rapidly filling up the measure of their sins. Usual restraints will be taken off. *Let us break his bands asunder; and cast away his cords from us.* The abounding of iniquity will cause the love of many to wax cold, and to indulge violent hatred. Their opposition will *rise* in proportion to the evangelical light which they reject; as did that of the crucifiers of Christ. This principle of human depravity of hating the more, the more clearly the light shines, will then be found operating to an unprecedented degree; as restraints will be taken off, and things will be found ripening to an unprecedented crisis. This will cause the Jordan of Antichristian violence to overflow all its banks; and to roll its turbid billows, even in the time of wheat harvest, between the tribes of the Lord and their millennial Canaan *then in view!* In this way the impenitent under the Gospel will be prepared for the awful scenes of judgment, which will burst forth upon them, and accomplish the designs of the battle of the great day. The slain of the Lord, at that period are to be *many, from one end of the earth, even to the other end of the earth.* And they will prove to be *the slain of the Lord,* in consequence of being found in battle array against the Lord. And this their battle array will be *threatening,* as the subsequent judgments will be *decisive* and awful.

* Rev. xvi, 13, 14.

YE friends of the kingdom of Christ; how interesting are the times, into which it has been our lot to fall? We behold the last head of the Pagan Roman beast; the deadly wounded head healed; and the beast, that ascendeth out of the bottomless pit, presented before our eyes! This is mystically the head, that crucified our Lord; and in ten bloody persecutions, endeavored to banish primitive Christianity from the world! And his eventual object now will be, *war with the Lamb*; (Rev. xvii, 14;) *war with the saints*; (Rev. xiii, 7;) *persecution of the woman*; (Rev. xii, 13;) *to make war against him who sitteth on the horse*; (Rev. xix, 19;) to fulfil the deeds of the antitype Antiochus; (Dan. xi, 31—35;) to make war against the witnesses; (Rev. xi, 7;) and to fulfil the distressing things against the Church, predicted by Christ in Mat. xxiv, Mark xiii, and Luke xxi, as noted in this section. This *may* not be the present motive of Antichrist. While forming his vassal kingdoms, his object will appear to be more political. But the above are objects predicted to be *eventually* accomplished by him, and by men of *his spirit*. These things are interesting to us. We *may* have peace in our day; and we *may* see the *reverse*. Let us not be greatly disappointed, if we are called to meet *sore trials*!

When these days are found opening upon us, are not the following sacred injunctions emphatically applicable?

“Watch ye; stand fast in the faith; quit you like
 “men; be strong. Be strong in the Lord, and in the
 “power of his might. Put on the whole armor of God,
 “that ye may be able to stand against the wiles of the
 “devil.—Take unto you the whole armor of God, that
 “ye may be able to withstand in the evil day; and having
 “done all, *to stand*. Stand therefore having your loins
 “girt about with truth; and having on the breastplate
 “of righteousness; and your feet shod with the pre-
 “paration of the Gospel of peace. Above all, taking
 “the shield of faith, wherewith ye shall be able to
 “quench all the fiery darts of the wicked. And take
 “the helmet of salvation, and the sword of the Spirit,

“which is the word of God: Praying always, with all prayer and supplication in the Spirit; and watching thereunto with all perseverance, and supplication for all saints. Seek the Lord all ye meek of the earth,—seek righteousness, seek meekness; it may be ye may be hid in the day of the Lord’s anger. For as a snare shall it come on all who dwell on the face of the earth. Ye are not in darkness, that that day should overtake you unawares. Exhort one another, and so much the more as ye see the day approaching. Take heed that no man deceive you. Watch ye therefore, and pray always; that ye may be accounted worthy to escape all these things, that shall come to pass; and to stand before the Son of man.”

What matter of gratitude and joy, that we are not left in darkness relative to the termination of the trials of the Church under the tyranny of Antichrist! Though she will for a season be depressed, yet God will be near, and will regard her as the apple of his eye. And she will eventually *rise*; and the enemy will *sink*. The *first* reign of the Imperial head of the Roman beast closed in his being wounded to death. And the *second*, his present reign, will close in his *going into perdition*. This will be inconceivably more terrible and decisive than the *first* catastrophe. Concerning the *first*, in the revolution under Constantine, we read, (Rev. vi, 12, to the end,) *And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind. And the heavens departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath*

of the Lamb. For the great day of his wrath is come, and who shall be able to stand? This exhibition, at the wounding to death of the Imperial head of the Roman beast, was terrible. How much *more* terrible will be the exhibition, when Antichrist, who is represented as *this same head revived*, and renewing his war with Christ, shall be utterly destroyed under the most signal judgments of Heaven? This latter event will answer to that description, in a far more extensive and terrible sense, than did the revolution in Rome, in the year 320, to which the passage, in its chronological order, relates.

Ye learn then, O Christians who may live in the days of Antichristian violence, the happy termination of your struggles with Antichrist. Your afflictions will for a time abound; and your consolations may also abound. Hear the animating words of your Almighty Captain, when the terrors of the battle shall be perceived.

“Fear not, for I am with thee; be not dismayed, for I am thy God. When thou walkest through the waters, they shall not overflow thee; and through the fire thou shalt not be burnt. I am with thee, to deliver thee, saith the Lord. I, even I am he, that comforteth you. Who art thou, that thou shouldst be afraid of a man, that shall die, and of the son of man that shall be made as grass; and forgettest the Lord thy Maker, who hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as though he were ready to destroy? And where is the fury of the oppressor? When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Fear ye not the reproach of men, neither be afraid of their revilings. Fear not them, who kill the body; and after that have no more that they can do. But fear him, who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground, without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more

“value than many sparrows! Whosoever, therefore, shall confess me before men, him will I confess also before my Father, who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, who is in heaven. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it, that hath cut Rahab, and wounded the dragon? Art thou not it, that hath dried the sea, the waters of the great deep; that hath made the depth of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”

SECTION II.

Gog and his Bands: Or the final expedition and overthrow of Antichrist, in Palestine.

It may be fairly collected from various predictions, noted in the preceding pages, that Antichrist is the Power who is to lead the attack upon the ancient people of God, after their return from their long dispersion, to the land of their fathers. The noted passage in Dan. xi, 36, to the end, clearly favors this opinion. Says the Angel, in his preparatory remarks; *Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.** And the Power, whom he proceeds to predict, is found, at the time of the end, in the Holy Land, and there meets his overthrow! The prediction relative to the coalition and destruction at Armageddon, Rev. xvi, 13—; *that* relative to the beast from the bottomless pit, Rev. xvii; *that* relative to the last battle of the beast, and his vassal kings, with Christ, Rev. xix, 19—; and *that* relative to the Roman beast, as

* Dan. x, 14.

distinct from the Papal horn, being slain at the battle of the great day, and his body destroyed, and given to the burning flame, Dan vii, 11; all unite to evince, that Antichrist is to lead in this attack upon the church of Judah and Israel in Palestine.

We have then a clue, by which to understand the predictions in the 38th and 39th chapters of Ezekiel, concerning *Gog* and his *bands*. The Angel said to Daniel, when about to predict Antichrist;* *But I will show thee that which is noted in the Scripture of truth.* Antichrist then, was before *noted in the Scripture of truth.* We may believe he here refers to these very chapters of Ezekiel. For in no other part of the Old Testament had Antichrist been by any means so clearly predicted.

In Ezekiel xxxvi and xxxvii, we have very express predictions of the return, re-union, and conversion of the *house of Israel*, meaning not only the Jews, Levites and the tribe of Benjamin, but also the other ten tribes. In chapter xxxvi, 16—, God relates the criminal cause of their dispersion; the great dishonor they had done to his name among the heathen, where they had resided; and that for his own name's sake he would gather them. God says; *For I will take you from among the heathen, and will gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them. And ye shall dwell in the land, that I gave to your fathers; and ye shall be my people, and I will be your God.* In chapter xxxvii, the subject is resumed; and their restoration and conversion are predicted in the figure of the resurrection of a valley full of dry bones. The vision is applied, verse

* Chap. x, last part.

11; *These bones are the whole house of Israel; i. e. the Jews, and all the other tribes. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I will place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it saith the Lord.*

A striking representation follows of the re-union of the Jews and the ten tribes. The prophet by Divine direction takes two sticks. Upon the one he writes, *For Judah, and for the children of Israel his companions;* i. e. For the Jews, and such of the other tribes, as returned with them from Babylon. On the other stick he writes, *For Joseph, the stick of Ephraim, and for all the house of Israel, his companions;* i. e. For the ten tribes of Israel, who revolted in the days of Rehoboam, and have ever since been separate from the Jews. These two sticks miraculously become one in the prophet's hand. And this miracle God explains, by the two nations, the Jews and Israel, becoming permanently *united* in one nation, in the land of their fathers, and remaining holy and happy thenceforward under the reign of Christ, their spiritual David.

And now, in the two following chapters, we have a description of a terrible event, which is to take place upon this their re-union and re-settlement in the Holy Land. Lest Israel should expect to regain their ancient inheritance, and enter upon their millennial bliss without any signal danger; or lest, when they should find an extensive and furious coalition formed against them, not long after their return, they should deem this event inconsistent with the promises of God; and also that the Church of God might be forewarned of so signal an event, as what was now to follow; *an account is given of a most extensive and terrible combination against the Jews and Israel in Palestine.*

As the ancient deliverance of Israel from Egypt was attended with signal judgments on the Egyptians; as their entrance on the possession of the promised land was succeeded by the destruction of the Canaanites; and as their deliverance from Babylon was attended with the total destruction of that Pagan empire; so the re-settlement of that people of God in the promised land, after their long dispersion, must be succeeded by scenes of *destruction* to the surrounding enemies of the Church. And these scenes of destruction are to be as much more *terrible*, than were those of old, as the importance of this restoration of Israel shall exceed those former restorations. God will now suffer the devil, and his legions of followers on earth to do their *worst*, and make their most *desperate* effort, in order to exhibit a new *memento* of what is in the human heart; to occasion to the Church of Israel their last and most *fiery* trial, previous to their millennial glory; and to afford the great Head of the Church an opportunity to make an exhibition of his power and faithfulness, in the most signal vindication of his cause; and in the destruction of the kingdom of the devil.

This last and most terrible effort is to be directed by a Power called *Gog, the land of Magog, the chief prince of Meshech and Tubal.**

*Mr. Faber in his last publication, which has come to my knowledge since the writing of this Dissertation, reads the above passage, *Gog, the land of Magog, the prince of Rosh, Meshech and Tubal*. This I think is *incorrect*. We find the names of Magog, Meshech and Tubal, in ancient sacred record; but not the name *Rosh*, or *Ros*, as read without the points; excepting a son of Benjamin of this name, (Gen. xlvi, 21.) who could not have been reckoned among the re-settlers of the earth after the flood. Why this Hebrew word *ros*, found in connexion with *prince* in the text under consideration, should be construed as a *proper name*, I cannot comprehend. *Ros* in Pike's Lexicon, signifies *head, chief, top, captain, principal, first*. This word then when found among the names, who were known to be among the ancient re-settlers of the earth, and united with the word, which imports *prince*, is well rendered by our translators, *the chief prince*; or *prince of the chief*, as rendered by Pool. But to render it a proper name, *fetters* the text with the needless difficulty, of having to ascertain who can be meant by *Ros*,

The prophet begins; *And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal.* The Power here addressed is veiled with a mystic appellation; as is usual in prophecy. Different things have been conjectured concerning this name. Some have supposed it derived from Gyges, an ancient king of Lydia, a country in Asia Minor, which fell under the dominion of Antiochus; and that the address was to Antiochus. Possibly this may account for the name, as Antiochus was a designed type of Antichrist. But whether it account for it, or not, there appears full evidence, as I shall attempt to shew, that the address was designed for *Antichrist*. The name Gog appears a natural abbreviation of *Magog*; and is doubtless designed to signify a noted dynasty or government of the descendants of *Magog*. It signifies a *roof* or *covering*; and would be naturally applied to the most noted sovereignty of the descendants of Magog, at the time of the restoration of Israel.

The dominions of Gog are called, *the land of Magog*. Magog was a son of Japhet, and grandson of Noah. His descendants peopled ancient Scythia, which lay east and north of the Euxine and Caspian seas, north of Syria. Thence they spread, and peopled the vast regions of the present Tartary. They are said to have peopled a large tract in the north of Asia and Europe, 5,000 miles in length, from east to west; and 2,700 in breadth, from north to south. "There can be no doubt, (says Mr. Guthrie, Geo. p. 89,) that the Scandinavians" (the inhabitants of Denmark, Norway, and Sweden,) "were Scythians by their origin." The descendants of ancient Magog, under the various names of Scythians, Tartars, Moguls, Turks, Goths, Vandals, Huns, Franks, and others, have made the most terrible ravages in the earth. Various clans of them, in early ages, overran, and peopled a considerable part of Asia

and what connexion Gog has with him. To ascertain which, no data can be found.

and Europe. "A little before the Christian era, (says a geographer,*) Sigge, afterward called Odin, from the north east of Asia," (where Magog settled) "conquered and then inhabited part of Sweden." There we accordingly find a *Gothland*, whose ancient inhabitants were thus of the descendants of Magog. Hordes of these northern barbarians were ravaging various kingdoms in the south of Europe, in the early days of Christianity. In the reign of Gallus, "an almost innumerable company (says Dr. Lowman†) of Scythians fell upon Italy, and ravaged Macedonia, Thessaly, and Greece; a part of them, from the Palus Mæotis, broke through the Bosphorus, into the Euxine sea, and laid waste many provinces." And abundantly are we informed of the terrible ravages made in the Roman empire, or in the kingdoms in the southwest of Europe, in the former ages of the Christian era, by floods of these invading northern barbarians. "These fierce tribes were scattered (says Mr. Guthrie‡) over the vast countries of the north of Europe, and northwest of Asia, which are now inhabited by the Danes, the Swedes, the Poles, the subjects of the Russian empire, and the Tartars.—Great bodies of armed men, with their wives and children,—issued forth, like regular colonies, in quest of new settlements. New adventurers followed them. The lands, which they deserted, were occupied by more remote tribes of barbarians. These, in their turn, pushed forward into more fertile countries; and, like a torrent continually increasing, rolled on, and swept away every thing before them.—The *scourge* of God, and the *destroyer* of nations, are the dreadful epithets, by which the most noted of the barbarian leaders were known." These barbarians, it is well known, overran, and settled in the south of Europe, particularly in the western branch of the old Roman empire. The Suevi and Alans settled in Spain, in the year 409. They were afterward overrun by the Goths. In 410 the Goths took Rome; and then settled in Italy. The

*Morse, Geo. p. 64.

†On Rev. p. 49. ‡Geo. p. 56, 57.

Franks, about the year 420, overran the ancient *Gauls*, and settled in *France*. The Huns took up their abode in Hungary, in 560; some say at an earlier date. The *Gapidæ* and Lombards established a kingdom in Italy, in 568. The Vandals, who had before settled in *Gallicia* in Spain, crossed the straits of Gibraltar, under the command of *Genseric*, and invaded the seven northern, rich and fertile provinces of Africa, where they established a kingdom. Thence *they*, in 455, invaded and plundered Rome, which they possessed for nearly a century, till they were subdued by *Justinian*. Thus these floods of barbarians, the descendants of *Magog*, left their own countries in the regions of the north, and for several centuries rendered the fairest parts of Europe a field of blood; and they took up their residence there; they divided the Roman empire into various kingdoms. Well may these territories then be called, *the land of Magog*. They perfectly answer that prophetic and mystical appellation.

Gog is called also *the chief prince of Meshech and Tubal*. *Meshech* and *Tubal* were brethren of *Magog*: And no doubt their descendants were mingled. The posterity of *Meshech* peopled *Cappadocia*, and *Armenia*. Thence they sent colonies to the north, who were called the *Moschi*, or *Moscovites*. The posterity of *Tubal*, *Josephus* informs, peopled *Iberia*, on the Black Sea. According to *Bochart*, *Tubal* was the father of the *Tibarenes*, on the north of *Armenia the Less*. And *Martin* (in his *Philological Library*) informs, that *Tubal* was the father of the *Russians*. All these may have been different branches of the descendants of *Tubal*. We must naturally suppose, that in the rage of invasion, which excited the numerous clans of the northern barbarians in the fifth and sixth centuries, the descendants of *Meshech* and *Tubal* united with their neighbors and brethren in these incursions upon the Roman empire. No doubt so many of the ancient posterity of *Meshech* and *Tubal* intermingled with their neighboring brethren, the posterity of *Magog*, and became one with them, that it was proper, in a prophetic hint, to add the names of *Meshech* and *Tubal* to that of *Magog*;

to designate a distant and most interesting *Empire* of their descendants.

Other reasons *may*, in the course of Providence, occur, to evince the propriety of the addition of these two names. Should the influence of the French dynasty be found to be extended over the *Russians*, and regions in the *north east*, evidently peopled in ancient times by the descendants of *Meshech* and *Tubal*, it might afford an additional reason why their names were added in the prophetic description of their sovereignty. This, we are led to believe, will be the case, after the judgment of the sixth vial; or the subversion of the Turkish empire by the arms of the infidel Power. And this appears to be clearly hinted in the course of these descriptions of Gog, where he forms various of *those nations* into his vast confederacy, and directs their operations against the house of Israel.

A terrible Power rising on the ground of the old Roman empire answers with as *real precision* to the description of Ezekiel's Gog, as would a Power rising in the north of Europe, or Asia, should such an event take place, where the posterity of Magog, Meshech, and Tubal had their *primary* residence. Indeed, the description given, as it respects these three names, affords an almost boundless range, in which to look for the dynasty represented by Gog. We have the vast field, of the old Roman empire, the present Russian empire, and the north and western parts *at least* of the Ottoman empire. Pool informs, that Syria, and Asia Minor have been supposed to belong to *the land of Magog*. And he was of opinion that the Scythians or Tartars, the Turks, and the Roman *Antichrist*, (meaning the *Papal power*) would be found, *at some time*, to unite in the confederacy predicted in this chapter concerning Gog. He was of opinion, that in the last times some active, daring prince would be found to unite these numerous nations, and lead them against the church of Israel re-settled in Palestine.

In looking over this vast range of nations, to find the Power designated by Gog, are we not constrained to fix our attention on the terrible Power, which has risen

on the ground of the old Roman empire, and which exhibits every characteristic of the last head of the Roman beast, the Imperial head recovered from its deadly wound, the Antichrist of the last times? Here we find a Power, which bids fair to be of equal magnitude with Gog; which with sufficient precision *is in the land of Magog*; is the *chief prince of Meshech and Tubal*; and which goeth into perdition on the same ground, at the same period, and on the same expedition, with the Gog and his bands, under consideration. Do we need further evidence then, that Antichrist and Gog are the same? The numerous points of coincidence between them leave no room to doubt of the affirmative.

The reasons why Antichrist may properly receive the appellation of *Gog, the land of Magog, the chief prince of Meshech and Tubal*, may be summed up as follows.

1. Gog is a natural abbreviation of Magog, and may naturally be taken as a mystic appellation of a terrible *dynasty* or *government* of some important empire of the descendants of Magog.

2. The French, and the nations which constitute the French empire, may properly be said to have been the natural descendants of Magog, Meshech, and Tubal, since the northern barbarians overran, and settled in those nations, in the fifth and sixth centuries.

3. These appellations are *striking*, on account of the similarity between Antichrist, and those northern barbarians, in point of real *heathenism, conquests, and cruelty*: both alike overwhelming the Roman empire, and nations marked out for a prey, like a sweeping flood; pulling down and setting up kingdoms at pleasure, in defiance of all justice, and the laws of nations. Antichrist has thus exhibited a character similar to the *chief princes* of those barbarous invaders, who were called *The scourge of God; and the destroyers of man*. And

4. The future conquests and influence of Antichrist in the *east, and north*, may add a still further emphasis to the propriety of these appellations. *Thus much for his description*.

The prophet proceeds in recording the words of the Most High to Gog, in Ezek. xxxviii, *And I will turn thee back, and put hooks into thy jaws, and will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords.* This text suggests not only the entire control, which God will exercise over Gog, but also the greatness of the numbers of the mixed multitudes under him. Other passages of Scripture speak of them as being *the kings of the earth, and of the whole world.** For behold in those days, and that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.†

The prophet proceeds to give a summary list of the nations in this coalition under Gog: *Persia, Ethiopia, and Lybia with them; all of them with shields and helmets: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee.* Vast mixed multitude! Let us trace them. Persia is at the head of the catalogue. Persia is situated on the east of the Ottoman empire; and is of the same religion, the Mohammedan: And as it is of late thought that the Afghans in Persia are the ten tribes of Israel, who will then have quitted their Persian territories, and gone to the land of their fathers, the Persians will readily be induced to unite in the coalition against Israel in Palestine. Perhaps they will claim them as their subjects; as the ancient Egyptian monarch did the tribes of Israel, when they were fleeing from his territories.

Ethiopia and Lybia: These names are noted, as in connexion with the infidel Power, in his preceding expedition into the east. Dan xi, 43; *And the Lybians and Ethiopians shall be at his steps.* It is natural then to expect them to be in *this final coalition.* But who are the Ethiopians here mentioned? A considerable part of Africa is comprised under the name of Ethio-

*Rev. xvi, 14, and xix, 19.

†Joel iii, 1, 2.

pia, Upper, and Lower: The former including Nubia, and Abyssinia: The latter all the kingdoms south of the equinoctial line. But it is not probable that this vast territory, so far to the south, can be the Ethiopia in the coalition under Gog. The original Ethiopia, or *Cush*, was in the northwestern parts of Arabia. *Here*, east of the northern parts of the Red Sea, Cush, the son of Ham, took up his residence. From him those regions, in the Stony Arabia, were called the land of Cush, or Ethiopia. Here Moses married his Ethiopian wife.* This is nearly in the line pursued by the infidel Power in his preceding expedition.† These northwestern Arabs, it is natural then to suppose, will be the Ethiopians in the coalition under Gog. Probably they will be induced to unite, in hopes of rich plunder.

Lybia comprises the *States of Barbary*. The Hebrew word for Lybia here, is *Phut*. But *Phut*, the son of Ham, Martin, in his Philological Library, informs, took up his residence in the western parts of Africa, on the Mediterranean, in the country of Mauritania, now Morocco and Algiers, where we find a city Putea, and a river Put. Pool on this passage informs, that Lybia here means "a people of Africa, either now subjects of, or confederate with the Turks." As the Lybians are said to be at the steps of the Infidel Power, at the time of the overthrow of the *Turks*; as the States of Barbary are now subject to the Turks, and are the only powers of any note west of Egypt; and as the Lybians in the prophecy under consideration must be supposed to be of some note, to have been predicted, three or four and twenty centuries ago, to be in the coalition under Gog, *the Barbary powers must have been designed by the Lybia or Phut in this place.*

Gomer and all his bands: Gomer, the oldest son of Japhet, peopled Galatia, Phrygia, and some regions round about the Euxine Sea. Thence his descendants penetrated into Europe; and, according to Brown, they peopled Hungary, Germany, Switzerland, France, Spain, Portugal, and Britain. Some of the Scots and

*Numb. xii, 1.

+Dan. xi, 40—43.

Irish, the Picts particularly are supposed to have been of the same origin. Martin is not so full upon the descendants of Gomer. But *he* informs that the ancient Gomerites and the Galatians were the *same*: That from Galatia they sent colonies into Europe, and settled Germany; from which they spread themselves into *France*, where they were called by the Greeks Galatiæ, or Gomerites, by the Latins Celtæ, and by the Britons Gauls. Thus the name Gauls is derived from Gomer. And from Germany, or France, Martin informs, came the first inhabitants of Great Britain. France, being the only people of importance who retain the name of their primitive ancestor, or an evident derivation from it, must be the people meant by *Gomer*. *Gomer, and all his bands*: i. e. The *Gauls* and all their empire. It was the *original* inhabitants of France, and some of her neighboring nations, who descended from Gomer. They in process of time became mixed with their barbarous invaders from the north, the descendants of Magog, as has been shown. They now therefore answer to *both* the names. The two names of the French illustrate this idea; *Gauls*, or *Gomerites*; French, or Franks, a clan of the descendants of Magog. Brown informs,* that the ancient Gomerites in France and Switzerland were long a terror to the Romans; but were conquered by them; *and were finally swallowed up by the descendants of Magog*; meaning the floods of the northern barbarians.

But some may inquire, whether *more* is not included in the clause, *Gomer and all his bands*, than the nations included in the present French empire? The original inhabitants of *Britain*, after the flood, were from *Gomer's line*.† The Welsh in Britain call themselves

*Dictionary of the Bible.

†The present *Gaelic* multitudes, in the Highlands and Islands of Scotland, are a remnant of this people. The above denomination of their dialect is, no doubt, a derivation from the name Gomer. This people are descendents from the ancient *Celtæ*, or Gomerites. Says the secretary of the Society in Scotland for propagating Christian knowledge, relative to a new edition of the Bible in the Gaelic language,—“I will not enter into the

Cumri, Cymro, or Comeri. These also are ancient Britons, who upon the invasion of England by the Saxons, from the north of Germany, in the sixth century, were driven into Wales. It is evident then, that the first inhabitants of Britain were Gomerites. If therefore France is included in *Gomer and all his bands*, notwithstanding her being overrun by the northern invaders, because her original inhabitants were *Gomerites*; why must not Great-Britain, and consequently the United States, be likewise included, notwithstanding that Britain, after it was settled by the Gomerites, was afterward overrun by the Saxons, and then by the Normans; and the present English have descended from some of them? Reply. *Should* Britain and the United States fall under the French Empire, they *would* answer, with sufficient precision, to the description of Gomer, and all his bands, both as being, in their primitive ancestors, the descendants of ancient Gomerites; and as then belonging to the *bands* of the Gaelic Empire. But we devoutly trust, that gracious Heaven does not design the subjugation of our land, nor of that of our ancestors, to that devouring power. We may hope for exceptions under this general prediction. The great body of the Church of Christ is now found in these two nations, the distant ramifications of Gomer's line. And "Oft has the Lord' whole nations blest, for his own Church's sake." But how many nations will eventually be found included in the *bands of Gomer*, time alone will disclose.

The house of Togarmah: Togarmah, a grandson of Japhet, peopled Phrygia, Cappadocia, Turcomania, some parts of Armenia, and Paphlagonia. No doubt *Asia Minor* is here included, and probably the chief of the countries of the present Turkish or Ottoman em-

question, how far the preservation of that ancient dialect of the Celtic, the language of our forefathers, the primitive inhabitants of this island, is an object of *just* desire.—Surely while the *Celtic*, whether in the *Irish*, *Welsh*, or *Gaelic* dialects, is the existing language of great bodies of remote and ignorant people, no wise and good man will refuse to give them the means of instruction in the only language in which they are capable of receiving it." See the Panoplist for Sept. 1805, p. 167.

pire. *Of the north quarters and all his bands.* This may be read in *apposition* with the house of Togarmah; and leave out the *of: The house of Togarmah; the north quarters; and all the bands of the north:* Many of the Tartars, and perhaps the Russians. *And many people with thee.* Many others promiscuously united.

Here is a traversing round Palestine, from Persia on the east, to Arabia on the south; and to the west, through the north of Africa; then to the north, through the southern and middle nations of Europe; then round to the east, through Asia Minor, and the Turkish empire; then away indefinitely to the vast regions of the north; and many others beside! Amazing combination, collected from *at least* three of the quarters of the globe, to destroy and plunder the Hebrews, recovered from their long dispersion; a combination excited by the threefold agency of the dragon, the beast, and the false prophet, and prepared for the *battle of that great day of God Almighty.** This is indeed *gathering the nations and assembling the kingdoms, to pour out upon them the Divine indignation.†* *I will gather all nations and tongues, and they shall come and see my glory.‡* *For I will gather all nations against Jerusalem to battle.§* *And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him, that sat on the horse, and against his army.||*

Various motives no doubt will be found operating among the various nations and tribes thus uniting; such as enmity against the Christian religion; rage at the restoration of the Hebrews; rage at their conversion to Christianity; *rage against some rival nation, who will have been aiding in their restoration or conversion, and may be ready to afford them further assistance;* a desire among the fragments of different denominations, as Papists and Mohammedans, to meliorate their own broken cause; and an expectation of *rich plunder.* The latter will be a prime motive among many of these confederates, as we learn in the course of this chapter.

*Rev. xvi, 13, 14. †Zech. ii, 8. ‡Isai. lxvi, 18.
§Zech. xiv, 2. ||Rev. xix, 19.

The Jews and Israel having gone in great numbers from different parts of the world to Palestine, and transported with them vast sums of property; *their silver and their gold with them unto the name of the Lord*;* this will naturally turn the attention of the multitudes, among whom they have resided, *after them*. No doubt some will feel as though they have a right to pursue and recover them, as their subjects; or to plunder them, as having conveyed off vast wealth from their territories. They may hence be excited to pursue them, like Pharaoh of old, rallying his army to pursue Israel, when leaving his dominions. And all the mighty movements will fall under the direction of Gog, or Antichrist.

The Most High addresses him. *Be thou prepared, and prepare for thyself, thou and all thy company, that are assembled unto thee; and be thou a guard unto them.* Most significant, ironical admonition! *After many days thou shalt be visited; in the latter years thou shalt come into the land, that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them.* In the last days God will fulfil these things by you against his people, just recovered from their long dispersion, and dwelling heedlessly; or, they shall be built up, notwithstanding all your rage against them. *Thou shalt ascend, and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.* Your attack shall be like a terrible *shower*, which ascends from the horizon, rises, approaches, roars, darkens the hemisphere, extends its wings beyond sight, becomes terrific with its lightning, thunder, and wild commotion, till it overwhelms all, and seems about to blend the heavens and earth in ruin. *Thus saith the Lord God, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwall'd villages, I will go to them who are at rest, and dwell safely,*

*Isai. lx, 9.

all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey, to turn thine hand upon the desolate places, that are now inhabited, and upon the people, that are gathered out of the nations, who have gotten cattle and goods, and dwell in the midst of the land. Here one motive of the vast movement is exposed, *which is plunder.* They will expect to make an easy prey of the rich and defenceless. The Hebrews will return with much riches, of *cattle and goods: Their silver and their gold with them unto the name of the Lord.** They will have no city walls, nor gates; will have made no effectual arrangements for defence; but will appear an easy prey. This text clearly indicates, that the attack will be made not long after Israel's return: And yet that it will be a season; probably a number of years.

Mark what follows. *Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver, and gold; to take away cattle and goods; to take a great spoil?* Who are these? Is this an additional account of the nations in the confederacy under Gog? Or does it present a coalition in opposition to him? In favor of the *latter*, it may be observed, that the nations in a coalition under Gog, from every point of the compass, were before enumerated. And it does not seem probable, that the Holy Spirit would resume this subject, as though several powers had been forgotten or passed over. We must conjecture, that Gog had anticipated a powerful opposition in this enterprise. Else why had he collected so vast an army? The motive of the Most High is, to destroy *his enemies*; and that the nations should be collected, to see his justice and glorious power. But this is no part of the motive of Gog. And he too must have a *motive*, or reason for collecting so vast an army. Do such sagacious generals make such vast collections of forces to beat the

*Isai. lx, 9.

air? Or to take a city, where they expect little or no opposition? No verily! The movements of Gog indicate, that he expects powerful opposition. The earth had previously helped the woman, and swallowed up *his* floods cast forth for her destruction. And *he*, in vexation and rage, undertakes this new expedition.* Tidings out of the east and out of the north trouble him. Some rival power assisting in the restoration of the Hebrews, or the conversion of the latter, fills him with wrath: *Therefore he shall go forth with great fury to destroy, and utterly to make away many.*† This text, and the vast collection, which he makes of forces, clearly indicate an expectation of vastly more opposition than he can expect from the Jews and Israel in Palestine. It is evident in this 38th chapter of Ezekiel, that he expects little or none from the latter. His expectations of opposition must be from another quarter beside the Jews. Palestine is at that time chosen as the seat of contest with a more formidable power, although the affairs of the Jews and Israel afford a pretext for the expedition. A most desperate effort Antichrist now makes, to *utterly make away many*; to *exterminate* the forces of some rival enemy. Hence the *vastness* of his confederacy.

And this rival enemy is here presented, under the name of *Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof*. Their language is not that of friendship, but of opposition. *Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold; to take away cattle and goods; to take a great spoil?* Here then is a voice, that dares to interrogate Gog, in the height of his glory, at the head of his countless legions, in those days of revolution and of blood!

But who are they, that constitute this coalition? *Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof*. God can either raise up, or *strengthen* an opposition to Gog, from nations, that may now appear the most unlikely. And he probably

*Rev. xii, 17. †Dan. xi, 44.

will do it. Some noted power may be aided by others now insignificant, or unknown. Who are these *merchants of Tarshish*, with all the young lions thereof? Tarshish was a grandson of Shem. He peopled Cilicia. And from him the city Tarshish, or Tarsus, *there* (the birth place of St. Paul) had its name. Its inhabitants became the most expert seamen, built the best ships,* and many of them became merchants.† The Mediterranean in their vicinity came to be called the sea of Tarshish. This name was given to a city in Spain, Tartossus, or Tarshish. The west end of the Mediterranean came to bear the same name. And finally, authors inform us, *Tarshish* came to be a name for the *sea* in general. Accordingly, the *ships of Tarshish*, Psalm xlvi, 7, and other places, mean *the ships of the sea*. (See Pool on this passage.) Nothing is more common, than for names in prophetic language to be thus extended, and transmitted from one place and even nation to another. When we read therefore of the *merchants of Tarshish*, at the time of the restoration of Israel, we must understand, not the descendants of any of those ancient cities of that name; but the *merchants of the sea*; or some great *mercantile; maritime power*. And their ships of war, we may suppose, are designed by *all the young lions thereof*. The *lion* may be the sign of their navy, or their coat of arms.

This naval, mercantile power will appear interested for the Jews, and will dare to interrogate the leader of the coalition against them. This idea receives countenance from collateral prophecies. In Isaiah lx, the return of the Jews is predicted in lively colors; *flying as clouds, and as doves to their windows*. In verse 9th, we are informed of an agency employed in their restoration. *Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God*. Here we find the same power, *the isles, and the ships of Tarshish first* officiating in the return of the ancient people of God, *with their treasures*, to Palestine. And

*1 Kings x, 22.

†Ezek. xxvii, 25, and Jer. x, 9.

as this naval power of the isles will be found with ability to do this, in those days of revolution and of terror; so we must naturally expect they would do what is indicated by the above interrogations to Gog, when he shall be about to plunder the Jews of their treasures, and to seek their ruin. The isles and ships of Tarshish first bring back the people of Israel, and their *silver and gold* with them unto the name of the Lord. Gog rises to plunder, and ruin them. And the merchants of Tarshish, with all their young lions, and with others, upon this occasion, interrogate Gog; *Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold; to take away cattle and goods; to take a great spoil?* Surely then, the isles, and the ships of Tarshish, in Isa. lx, 9; and the merchants of Tarshish, and all the young lions thereof, in the passage under consideration, *must be the same.*

In Psalm lxxii, we find the same thing. To predict the Millennium is the object of the Psalm. And in verse 10 we read, *The kings of Tarshish and of the isles shall bring presents.* In the light of the preceding texts, we must naturally conceive, that this bringing of presents, by the powers of *Tarshish* and of the *isles*, must refer to the *restoration* of the house of Israel; which is a most prominent event in the prophecies of the introduction of the Millennium. Then that ancient people of God will need just such services; but probably not afterward. In Zeph. iii, 10, we read, *From beyond the rivers of Ethiopia, my suppliants, the daughter of my dispersed, shall bring mine offering.* Or, From beyond the rivers of Ethiopia, away in the western hemisphere, my worshippers shall bring mine offering, viz. the children of my dispersed, or of Israel. It is natural then to expect, that this mercantile, naval power, be it which it may, with all its lions of naval strength, will be found, with whatever nations they may find to unite with them, in opposition to Gog in his expedition against the house of Israel in Palestine.

But who are the Sheba and Dedan connected with them in this passage. We find several of the name

of Sheba; as Sheba, a grandson of Cush;* Sheba, the son of Joktan of the line of Shem;† and Sheba, son of Joksham, and grandson of Abraham.‡ These all settled in Arabia; “and perhaps most of them in the southern parts of it.”§ *There* was a country of this name. Thence it is supposed some of their descendants crossed the Red Sea, and peopled Abyssinia.|| Here I apprehend is the place designed by the Sheba under consideration. The queen of Sheba came to hear the wisdom of Solomon. Solomon’s reign was a type of the Millennium. And his visit from the queen of Sheba may be viewed as a kind of prelude to the early aid Sheba is to afford to the house of Israel at, or after, their restoration. In Psalm lxxii, where the reign of Solomon and the Millennium are unitedly predicted, one as type, and the other as anti-type, we read, verse 10; *The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.* Here are Tarshish and Sheba connected, as in the text under consideration. In the afore noted prediction of the restoration and conversion of the house of Israel, Isa. lx, where the isles and ships of Tarshish are first to wait on God, *to bring thy sons from far, their silver and their gold with them unto the name of the Lord*, it is predicted, verse 6, *All they from Sheba shall come; they shall bring gold and incense.* Where then is this Sheba? Whence did the queen of Sheba come to hear the wisdom of Solomon? Brown says it is not agreed whether she came from Sheba in Arabia Felix, or from a place of this name in Abyssinia. In favor of its being the latter, he observes, that Abyssinia abounds with just such kind of treasures as that queen brought to king Solomon. And she is said to have come from the uttermost parts of the earth; i. e. the uttermost parts then known to the Jews. But Abyssinia was then known to the Jews, and was the southernmost nation then

* Gen. x, 7.

† Gen. x, 27.

‡ Gen. xxv, 3.

§ Brown.

|| See Pool on Joel iii, 8, and Brown on the word Sheba.

known by them. Sheba in Arabia was not so far distant. In Abyssinia their language and religion are similar to those of the Jews. And that people have a tradition, that a queen of theirs in ancient times visited king Solomon. And they fondly relate a number of things relative to this event. These things render it most highly probable, that the Sheba sought was in Abyssinia. The Sheba in the text was no doubt used to denote the country in which it was situated, under whatever name it may now be known. And it must appear highly probable that Abyssinia is the place designed. This is a large country in Africa, south of Egypt; bounded east by the Red Sea; 900 miles in length; 840 in breadth; and is an important part of Ethiopia. "This spacious empire (says a historian) contains a great mixture of people, of various religions; Pagans, Jews, and Mohammedans; but the main body of the natives are professed Christians, who hold the Scriptures to be the sole rule of faith. Their emperor is supreme, as well in ecclesiastical, as in civil matters. The patriarch is the highest ecclesiastical dignitary in this empire.—This patriarch is by his clergy called *Abuna*, the Hebrew word for *our father*. The next order of ecclesiastics—is a kind of Jewish Levites, who assist in all public offices in the church. They boast that they are of Jewish extraction; and pretend to imitate the service of the Jewish temple.—They have other priests of various orders. They use different forms of baptism; and keep both Saturday and the first day of the week as a Sabbath. They are circumcised, and abstain from swine's flesh.—Their Divine service consists in reading the Scriptures, administering the Eucharist, and hearing some homilies of the fathers."*

It was from this country, it is believed, that the pious eunuch came to Jerusalem to worship, to whose chariot Philip was commanded by the Holy Ghost to join himself.† Milner upon this event observes; "This Ethiopia seems to be that part of the country whose

* H. Adams's View of Religion, p. 363,— † Acts viii, 26,—

metropolis is called Meroe, situated in a large island encompassed by the Nile, and the rivers Astapus and Astabora. For in these parts, as the elder Pliny informs, queens had a long time governed under the title of Candace.”*

This eunuch was said to be a man of great authority under Candace, queen of Ethiopia. And his coming up to Jerusalem to worship indicates, that some peculiar acquaintance then subsisted between his nation and the Jews. This was probably the case ever after the visit of their queen to king Solomon. How many of the Jews might flee thither after their dispersion by the Romans, we know not. But multitudes of Jews now reside there. Accordingly we read, of the time of their restoration, (Isa. xi, 11,) *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from CUSH, (Ethiopia) and from Elam, and from Shinar, and from Hamath, and from the isles of the sea.* The Cush or Ethiopia here mentioned is among the places, from which God will set himself to recover his people, the Jews. And it seems the Ethiopians will be so far from being disposed to pursue after them, or unite in a coalition against them, that they will be found operating in a coalition of powers in their behalf, and will early share in the blessings of the Millennium. *Ethiopia shall soon stretch out her hands unto God.† From beyond the rivers of Ethiopia my suppliants shall bring mine offering, even the daughter of my dispersed.‡ All they from Sheba shall come.§ And he shall live; and to him shall be given the gold of SHEBA.||* These predictions seem to indicate, that *Sheba*, or Abyssinia, will be of some note in favor of the Jews upon their return to Palestine. Sheba is mentioned first in the coalition, in the text under consideration; *Sheba, and Dedan, and the merchants of Tarshish.* And the repeated mentioning of

* Church Hist. vol. i, p. 54.

† Zech. iii, 10.

§ Isa. lx, 6.

‡ Psalm lxxviii, 31.

|| Psalm lxxii, 15.

the latter as *beyond* the rivers of Ethiopia, or of Sheba, seems to indicate some connexion between the Ethiopians, and this mercantile, naval power, in aid of the Jews.

Dedan is another power in this coalition. We find two of this name among the early settlers of the world; *Dedan* a brother of *Sheba*, and grandson of *Cush*;* and *Dedan* a brother to another *Sheba*, and grandson of *Abraham*.† These both settled in Arabia; the former on the west side of the Persian gulf, in Arabia Felix, where there is a city *Dedan*.‡ The other *Dedan* probably gave name to the city *Dedan* on the frontiers of *Idumea*. The *Dedanites* were formerly of some note as merchants trading in the fairs of *Tyre*.§ But probably no correct genealogy is now to be found of their posterity. No doubt they mingled with the other tribes of Arabia. The *Dedan* in the text will probably be found to mean some people inhabiting Arabia Felix, and the southeastern parts of Arabia; and is the same with *Seba*, found in connexion with the kings of *Tarshish* and *Sheba*, who are engaged in favor of the Jews, at the time of their restoration. *The kings (or powers) of Tarshish, and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts* || Here are *three* powers, connected in the same object, at the same period, with the three powers in the text under consideration. Must not the *powers* then be the *same*? Two of them are of the *same name*. And we must suppose the third to be the same with the *Dedan* in the text. A rational account can be given for this changing of names. It has been noted, that several by the name of *Sheba* settled early in Arabia; and some of them in the southern parts of it; whose descendants emigrated, and peopled Abyssinia. Those who remained were known by the name of *Sabeans*, or *Seba*. *Dedan*, it has been observed, settled in the *same region*. And no doubt his descendants intermixed, and became one people with the *Sabeans*.

* Gen. x. 7. † Gen. xxv. 3.
§ Ezek. xxvii, 15, 20.

‡ Brown on the word *Dedan*,
|| Psalm lxxii. 10.

And the subsequent inhabitants of that country were called Sabeans, or Seba; and Dedānites, or Dedan. A tribe of the Sabeans in the time of Job, infested Arabia Deserta, and robbed him of his cattle.* But most of the Sabeans probably dwelt farther southeast.† These Sabeans are mentioned in Joel iii, 8, in a sublime prediction of the battle of the great day; which seems to indicate that the Sabeans will then be present in some kind of opposition to the enemies of the Jews on that occasion. The Most High announces to the nations to be convened to the valley of Jehoshaphat, that their children shall be sold *to the Sabeans, a people far off*. Repeatedly we find in the predictions of the salvation of the Jews, in the last days, Sheba and Seba connected in their behalf. *I gave Ethiopia and Seba, for thee:‡* The same with *Sheba* and Seba, as shown before. *The merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee.§* Here then are the *Sheba* and *Seba*, connected with the kings of Tarshish and of the isles, Psalm lxxii, 10, in aid of the Jews, after their restoration: And the *Sheba* and *Dedan*, in the same connexion with the merchants of Tarshish, with their lions, must be the same.

The merchandise of the Sabeans shall come over unto thee. The people of the southeast of Arabia, as well as in Mecca, have been famed for trading with the Turkish caravans, in balm, manna, myrrh, cassia, aloes, frankincense, spikenard, cinnamon, pepper, cadamum, oranges, lemons, pomegranates, figs, honey, wax, and other articles. The city of Bassora, at the head of the Persian gulf, in Irac Arabia, is one centre of this trade. "Here are many Jews."|| Probably there are Jews in Arabia Felix, as well as in Abyssinia. In the enumeration of nations, from which devout men were at Jerusalem on the day of Pentecost, (Acts ii, 5—11,) are mentioned *Arabians*. And more went thither in after days. A writer remarks; "Egypt and Arabia were filled with Jews, who had fled into these

* Job i, 15. † See Pool on Joel iii, 8. ‡ Isa. xliii, 3.
§ Isa. xlv, 14. || Marse's Gaz.

corners of the world from the persecution of the emperor Adrian.”* And when God shall bring the seed of Israel from the east, and gather them from the west; shall say to the north, Give up; and to the *south*, Keep not back, these Jews in the *south* of Arabia, as well as in the *south* of Abyssinia, will fly as clouds and as doves to their windows.†

And the friendly interest which the Dedanites, or Seba, will be excited to take on the occasion, in connexion with the two other powers noted, *time will disclose*. It is remarkable that these three powers are so repeatedly found in this connexion in the prophecies, as aiding the people of God in Palestine, after their return thither.

This Dedan, or Seba, most probably is the people meant by the *Edom, Moab, and the chief of the children of Ammon*, in Dan. xi, 41, who are to escape out of the hands of the infidel Power, in his *first* expedition into the east. The ancient nations under these names have long since been *extinct*, or been swallowed up among the Arabian tribes. When these names therefore are said to escape out of the hands of Antichrist, in his first excursion into the east, in distinction from the Ethiopians in the northwest of Arabia, who shall *be at his steps*;‡ they must mean the people of Arabia Felix, and those in the east of Arabia. And why are they expressly excepted from the conquests of Antichrist, in his first expedition, unless to indicate, that they are to be of some note *in opposition to him* in his *subsequent operations*? The name of Edom is in prophecy mystically applied to the greatest enemies of the Church. Christ, in the battle of the great day, is said to come *from Edom with died garments*.§ The Edom *here* is Antichrist. But when it is applied to some people in Arabia, who shall escape the domination of Antichrist, it is not thus mystically, but is more literally applied: And it may denote a people there, whom God will excite to aid his cause in the re-establishment of

* Morse's Geo. p. 578. † Isa. lx, 8. ‡ Dan. xi, 43.
§ Isa. lxiii, 1.

the Jews in Palestine. And probably this Edom, and Moab, and chief of the children of Ammon, and Dedan, and Seba denote the *same power*.*

* The agency of the *naval power* in this coalition, in the return of the Jews to the land of their fathers, we find predicted in Isa. xviii, as well as in other passages. I will quote this chapter with some small variations from our translation, but which are according to Bp. Lowth, in his Isaiah, or other able translators.

“Ho land shadowing with wings, which is beyond the rivers of Ethiopia: 2 That sendeth messengers on the sea in vessels of bulrushes, on the face of the waters. Go ye-swift sailors, to a nation scattered, and with their hair plucked off; to a people remarkable from the beginning and hitherto; a nation of line, “line;” (or, “the people looking for, and expecting one to come;” so some Jews in the east have translated the passage;) “and trodden under foot; whose lands the rivers have spoiled. 3 All ye inhabitants of the world, when the standard is lifted up on the mountains, behold ye; and when the trumpet is sounded, hear ye. 4 For thus hath the Lord said to me, I will take my rest, and will regard my fixed habitation, like the clear heat after rain, and like a cloud of dew in the days of harvest. 5 Surely before the vintage, when the bud is perfect, and the blossom is becoming a swelled grape, he shall cut off the shoots with the pruning hooks, and shall cut down and take away the branches. 6 They shall be left together to the rapacious fowls of the mountains, and to the wild beasts of the earth; and the fowls shall summer upon them; and the beasts shall winter upon them. 7 At that time shall the present be brought unto the Lord of hosts, of a people scattered, and with their hair plucked off; of a people remarkable from the beginning and hitherto; the people looking for and expecting one to come; who are trodden under foot; whose lands the rivers have spoiled, to the place of the name “of the Lord of hosts, the mount Zion.”

Paraphrased thus:

1 Ho nation, darkening with thy sails, or thou great *maritime* power of the last days, when this address shall become applicable; thou land beheld in vision as though in *a line* with Ethiopia, (or the Sheba, who shall aid my people) but away beyond her rivers; how far, and in what particular direction, the event shall unfold: 2 Thou land, whose ambassadors and missionaries are conveyed by sea to distant climes seemingly with as great facility as that nation, beyond which thou art in vision beheld, used to navigate its rivers in light vessels made of the rind of Papyrus: Come thou naval power; I have a business for thee to perform. Thy art and power in navigation shall now be found

The prophet proceeds. *Therefore son of man, prophesy and say unto Gog, Thus saith the Lord, in the day when my people dwell safely, shalt thou not know it? Thou wilt hear of their defenceless state, and wilt at-*

to answer a new and important purpose. Go ye swift seamen; collect my ancient people: That people, who have long been scattered over the face of the earth; who have long been insulted and abused: That people, whose history has been so remarkable from ancient date: That people long looking for and expecting another Messiah, beside Jesus of Nazareth; but in vain: Who have been trodden under foot among the nations: Whose ancient inheritance in Palestine the mystic rivers of invading nations, (the Romans, Saracens, Turks, Egyptians, and Ottomans in turn) have overflowed and ravaged. But the Ottoman Euphrates being dried up, and the way for the return of my people being prepared, *go ye now, and aid their return.* Thus it is predicted, *Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord* (Isa. lx, 9.) 3 All ye inhabitants of the world, now behold the standard of salvation, which I am about to erect! Hear ye the great trumpet, which shall now be blown. (Isa. xxvii, 13) 4 For thus saith the Lord, I am going to regard and renew my ancient resting place; I will again have a fixed habitation in Canaan, as I have declared by the prophets; especially in Zech. i, 16; *Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it.* And viii, 3, *Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem.* This event shall be as life from the dead to the Gentiles: Therefore ye nations behold. I will now be to mine heritage like the genial heat of the sun after rain, and like the cooling dew after the sultry heat of harvest; as I have repeatedly predicted, *Israel shall be as the tender grass springing out of the earth, by the clear shining after rain.* (2 Sam. xxiii, 4.) *I will be as the dew unto Israel; he shall grow as the lily; and cast forth his roots as Lebanon.* (Hos. xiv, 5.) 5 But, connected with the introduction of this event, is a scene which awaits mine enemies, as I have always given notice, in the many predictions which relate to that period; *ruin to mine enemies, and salvation to my cause!* The seventh vial, the vintage of wrath, must be fulfilled. And at the time of the return of the house of Israel, this event will be *even at the doors.* As in the natural vineyard, when the blossom is succeeded by the swelled pulp, which soon arrives to the size of the grape, indicating that the vintage is near; so at the time of the return of the Jews, wickedness will have blossomed, pride will have budded: The sour grapes will have obtained their bigness; and the time for casting the vine of

tempt their ruin. *And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, a mighty army.* Ancient Babylon was called, *the land*

the earth into the great wine-press of the wrath of God, will be at hand. (Isa. lxiii, 2—6; Joel iii, 13; Rev. xiv, 8—20.) 6 Soon the branches of this vine shall be *scattered upon the mountains of Israel* at Armageddon, and the fowls of heaven, and the beasts of the earth, shall feast upon them. (Ezek. xxxix, 4, 17—21, and Rev. xix, 17, 18.) 7 To prepare the way for this event, the present, which I now claim of you, must be brought unto the Lord of hosts, of the people long scattered over the earth, and long insulted and abused; that people, whose history has been so remarkable from ancient date; that people long expecting another Messiah beside Jesus of Nazareth, but in vain; who have been trodden under foot among the nations; whose ancient inheritance in Palestine invading nations have long occupied; the present shall be brought consisting of *this people*, unto the Lord of hosts to the literal mount Zion.*

The naval power here addressed, being described in relation to the *rivers of Ethiopia*, both in the first verse of this chapter, and in Zeph. iii, 10, before noted, which rivers may mean the *Nile*, and, according to Pool, the *Red Sea*, which lies upon the eastern bound of Ethiopia, and resembles a great river; also the skill of this naval power in navigation being described by the bulrush navigation of the Nile and the shores of the Red Sea, seems to indicate some connexion of this naval power with these Ethiopians (Abyssinians, or people of Sheba) in this service, to which they are called. If the meaning be simply, that this naval power is *away* somewhere *westward* of the mouths of the Nile, why are these called the rivers of Ethiopia? Why not called the rivers of Egypt? Perhaps the true solution may be, this power is beheld in vision, in a line with Ethiopia, or Sheba, to denote some connexion between them, in the friendly aid to be afforded to the Jews. This power's being *beyond the rivers of Ethiopia*, does not decide relative to the particular point of compass, or the distance, at which the power is to be found. It decides only, that it will be in the *western hemisphere* from Jerusalem: But whether in the west of Europe, or in America, the event will decide.

* Since writing the preceding comment on this chapter I have, for the first time, seen Bp. Horsley's comment upon it, published in Mr. Faber's volume upon the return of the Jews; and am pleased to find my opinion on the great points of this prophecy confirmed by so distinguished an authority. In some particulars his exposition differs from the one which I have given. But in those differences I think my interpretation as well accords with the text; and better with collateral prophecies.

of the north,* because most of the Assyrian empire lay in a latitude north of Jerusalem. But *France* lies in a latitude much farther north, than did the Assyrian empire. It extends almost twenty degrees north of

Other predictions seem to favor this coalition against Gog. Obad. 21; *And saviors shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.* By the mount of Esau here must be meant, that terrible enemy of the Church, prefigured by ancient Edom. (Isa. lxiii, 1.) The event is to take place when the *kingdom becomes the Lord's*, or at the introduction of the Millennium. And *saviors* are then to come to mount Zion, to aid the destruction of the great enemy. Though Christ fights *that battle*, yet he does not tell us that he will not make use of some human instruments. And this prediction hints that *he will*.

Micah v, 5—9. "For now shall he be great unto the ends of the earth. And this shall be the peace, when the Assyrian shall come into our land, and when he shall tread on our palaces, then we shall raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off."

"Some imagine, (says Dr. Gray, Key to the Old Test. p. 465,) that Micah foretells in this prophecy the victories obtained by the leaders of the Medes and Babylonians, who took Nineveh. Others suppose him to speak of the seven Maccabean leaders, with their eight royal successors, from Aristobulus to Antigonus." But the Doctor goes on to give his opinion, that it refers to some higher triumph still future, and refers us to the scene of *Ezekiel's Gog* for its accomplishment. The prediction might receive a primary and typical accomplishment at the time of the Maccabees. For Antiochus then afflicting the Jews, was a type of Antichrist. But it will probably receive its great fulfilment in the antitype of the wars of Antiochus upon the Jews, or at the time of the last expedition of Antichrist into the east. And if so, it teaches, that God will then make some use of human instruments in the destruction of the Antichristian confederacy against the Jews in Palestine, beside their own swords. *I will call for a sword against him.* (Ezek. xxxviii, 21.)

* Jer. iv, 6, and xlvi, 20, and iii, 12.

Jerusalem; and may well therefore be called *the north parts*. And thou shalt come up against my people Israel as a cloud to cover the land; it shall be in the latter

Zech. ix, 11—14. “As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water. Turn you to the strong hold ye prisoners of hope; even to-day do I declare that I will render double unto thee: When I have bent Judah for me, filled my bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.”

Here is the return of Judah and Ephraim (the Jews and the ten tribes) at the latter day. The passage received but a very *partial*, if any degree of accomplishment, in the return of the Jews from Babylon. For but a few, *if any* of Ephraim then returned. God did not then *fill his bow with Ephraim*. The event *must be still future*: And by the blood of the covenant, (the entail of the covenant with Abraham,) it will ere long be fulfilled. The Jews and Israel are indeed like prisoners in a dry pit. But they are prisoners of *hope*. God has promised to recover them. And he will fulfill his promise. And at that period God will find occasion to raise up the sons of Zion against the sons of Greece; and he will make the former like the sword of a *mighty man*. Grotius gives this paraphrase to this part of the passage, “I will animate the Jews against the troops of Antiochus.” But those scenes of warfare, were but a type of the scene still future between Antichrist and the Jews, as has been noted. Accordingly Bishop Newcome, upon the above passage of Grotius, observes, “It is true, that Judas Maccabæus gained some advantages over the Syrians. But the language of this prophecy seems too strong for *these* events; and may remain to be fulfilled against the present possessors of the countries called Javan, or Greece.” When we consider that Antiochus, in his wars against the Jews after their restoration from Babylon, was a lively type of Antichrist, in his attack upon the Jews to take place after their final restoration; and when we consider that the armies of Antiochus were considerably composed of Grecians, and that the nations of Greece, or of Asia Minor, are to be in the final coalition of Antichrist against the Jews and Israel, we shall discover that the prophecy quoted had a primary and typical fulfilment in the success of the Maccabees against Antiochus; but it is to receive its *great fulfilment* in some *power* to be raised up against Antichrist in his final expedition against the Jews in Palestine. And this probably will prove to be the coalition indicated in Ezek. xxxviii, 13, by *Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof*.

days; and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he, of whom I have spoken of old times by my servants the prophets of Israel, who prophesied in those days, many years, that I would bring thee against them? As though the Most High comes out to view the combined armies, and addresses their chief; Art thou that mighty being, so long foretold by the various prophets in Israel, to do such wonderful things in the last days? Most portentous address!

“And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up into my face. For in my jealousy, and in the fire of my wrath, have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all the creeping things, that creep upon the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword upon him throughout all my mountains, saith the Lord God; every man’s sword shall be against his brother. And I will plead against him with pestilence, and with blood; and I will reign upon him and upon his bands, and upon the many people, that are with him, an overflowing rain, and great hail-stones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord.”

Here we have the tremendous scene of the *vintage** on Gog, and his vast armies. The judgments, at the same time, will be executed on the cities of the nations, and on all the enemies of the cause of Christ through the Christian world. Here is the battle of that great day of God Almighty, the seventh vial.†

* Isai. lxiii, 1,— Rev. xiv, last part.

† Rev. xvi, 17, to the end.

The next chapter, Ezek. xxxix, is taken up in repeating and enlarging on the predictions of this destruction of Gog and his bands. In verse 6, the judgment is extended. *And I will send a fire on Magog, and among them that dwell carelessly in the isles.* The empire of Gog, the nations of his government, will be burnt in the same fire. And the wicked and careless people of distant lands will perish. As in other prophecies; *The cities of the nations fell. To the isles he will repay recompense.* The beasts and fowls are in this chapter invited to come and partake of the supper of the great God, the sacrifice, about to be made for them; as in Rev. xix, 17, where the same figure is used upon the same occasion, being borrowed from this passage. The stench of the unburied carcasses of the bands of Gog fills various parts of the land. Seven months are occupied in burying their carcasses, and cleansing the country.

The military apparatus of these slaughtered hosts furnishes the nation of Israel with a sufficiency of fuel for seven years. And the account closes thus; *Then shall they (the church of Israel) know that I am the Lord their God, who caused them to go into captivity among the heathen: But I have gathered them into their own land, and have left none of them any more there; (in heathen lands;) neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.*

Thus ends the infidel Power of the last days. After he shall have filled a considerable part of the world, for many years, with carnage and terror, *he shall come to his end, and none shall help him.** He is thus slain, *and his body destroyed, and given to the burning flame.†* The beast, *that ascendeth out of the bottomless pit, thus goeth into perdition.‡* *And the beast was taken, and with him the false prophet, that wrought miracles before him,—these both were cast alive into the lake of fire, burning with brimstone.§*

* Dan. xi, last part.

‡ Rev. xvii, 8, 11.

† Dan. vii, 11.

§ Rev. xix, 20, 21.

The nine succeeding chapters of this prophet, which close the book of Ezekiel, present a description of the Church of God in the Millennium, under the similitude of a vast capacious temple and city, whose name thenceforth shall be, **THE LORD IS THERE.**

SECTION III.

Mr. Faber's Opinions concerning Gog and Magog considered.

SINCE the writing of the preceding section, I have learned, that Mr. Faber supposes the Gog in Ezekiel not to be the same with Antichrist; but to be the power that is to rise at the close of the Millennium; the Gog and Magog in Rev. xx, 8. To evince this point he has labored for nearly twenty pages. I have endeavored to weigh his arguments; and I think them *inconclusive*. I will state my reasons for disbelieving his scheme upon this point; and make some remarks upon his arguments. My reasons for disbelieving his scheme that Ezekiel's Gog is not Antichrist, but that all, which this prophet says upon this subject, is to be fulfilled at the close of the Millennium, are the following;

1. The attack made by Gog and his bands upon the land of Judah and Israel, is evidently an event intimately connected with their return from their long dispersion. *In the latter years thou shalt come into the land, that is brought back from the sword, and gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them.** Could the bringing back of Israel, here spoken of, have been a *thousand years* before this invasion of Gog, which occasioned the address? Again. Gog attacks Israel, *to take a spoil and to take a prey, to turn thine hand upon the desolate places, that are now inhabited,*

* Ezek. xxxviii, 8.

and upon the people gathered out of the nations.* Surely this gathering of Israel must have been of recent date; and those places having been desolate a recent event; and not an event of a thousand years before; and an event as it were unknown to them; as must have been the case, if the address be to a power at the close of the Millennium.

2. One object of the judgments upon Gog is stated to be, that the nations may know that Israel had been dispersed for their wickedness. *And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me; therefore I hid my face from them, and gave them into the hand of their enemies.*† Can this apply, as the reason for gathering the Gog and Magog at the close of the Millennium and of the world, that the heathen may know that God, some thousands of years before, had dispersed Israel for their sins? The reason perfectly applies at the time of the overthrow of Antichrist. Israel then will have recently returned from their long dispersion for their sins. But it does not apply at all at the time of his overthrow of the apocalyptic Gog and Magog.

3. This Gog in Ezekiel is the very power long predicted by the prophets in Israel, to make this attack. *Thus saith the Lord God, Art thou he, of whom I have spoken of old times by my servants of Israel, who prophesied in those days, many years, that I would bring thee against them?*‡ But Mr. Faber has in his last volume clearly shown, that it is *Antichrist* before the Millennium, who is so abundantly predicted in the prophets, to attack the Jews, upon their restoration. But the apocalyptic Gog and Magog were never expressly predicted in the prophets.

4. The destruction of Gog in Ezekiel is said to be, that the house of Israel may know God is their God. *So the house of Israel shall know that I am the Lord their God from that day and forward.*§ Can this

* Verse 12. † Chap. xxxix, 23. See also verse 8—21.

‡ Chap. xxxviii, 17.

§ Chap. xxxix, 22,

apply to the destruction of the Gog and Magog, at the end of the world? Will the church of Israel, after all their millennial glory, have to learn, that the Lord is their God? To Israel at the beginning of the Millennium the remark perfectly applies; but in no sense at the close of it.

5. The destruction of Ezekiel's Gog is said to be, that God may be known and magnified among the nations. *Then will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations.** This fitly applies to the destruction of Antichrist in Palestine. But we cannot think it so fitly applies to the scene at the end of the world.

6. The calling of the fowls of heaven to feast on the slaughtered carcasses of the bands of Gog, in chap. xxxix, 17, fully accords with the prediction of the same event in Rev. xix, 17, relative to the slaughter of the bands of Antichrist. The latter passage appears to be copied from the former, and evidently to relate to the same period and event. But how absurd to apply it to the scene at the end of the world, which is succeeded by the general resurrection, and the final judgment!

7. The Israelites being seven months burying the slain of Gog, and cleansing the land; and seven years burning for fuel their implements of war, (chap. xxxix, 9,) is a very different account from that of the final judgment, which succeeds the overthrow of the apocalyptic Gog and Magog.

8. All that is said in these chapters of Ezekiel, upon events subsequent to the overthrow of Gog, clearly indicates the re-establishment of Israel in the land of their fathers, and their quietly dwelling there from that time forward. *But I have gathered them (Israel) into their own land, and have left none of them any more there (among the heathen.) Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.†* How utterly

*Chap. xxxviii, 23.

†Chap. xxxix, 28, 29.

irrelevant is this to the time of the overthrow of the Gog and Magog of the Revelation!

9. The two passages are very different in point of the *extent* of their objects. The Gog and Magog at the end of the world inhabit the face of the earth, upon the *four* quarters of the world. Their *number is as the sand of the sea*; and their going up against the saints is upon the *breadth of the earth*. But the bands of Ezekiel's Gog are not so extensive. And their fall is upon the *mountains of Israel*. - We might as well speak of all the people of the United States being seated at once in the state house at Boston, as of the apocalyptic Gog and Magog falling upon the *mountains of Israel*. And were the latter possible, and even were they to be slain and buried, instead of going to the judgment, (which is represented as immediately succeeding their overthrow) neither seven months, nor seven times seven, could suffice for the cleansing of the land of them, by the saints in Palestine.

10. The whole description of the expedition and overthrow of Gog and his bands in Ezekiel, accords with the expedition and overthrow of Antichrist in Palestine: But I think it agrees not at all with those of Gog and Magog at the end of the world. Some of these points of coincidence were hinted in the first part of the preceding section. I shall not now repeat them; but only remark, that the connexion of the 36th, 37th, 38th, and 39th chapters of Ezekiel, decides that Gog and Antichrist are the same.

The powers constituting the coalition under Gog, are *just such*, as we must suppose Antichrist will collect in his last expedition against the Church in Palestine. The coalition of Antichrist, on that occasion, extends beyond his vassal European kings. In Rev. xvi, 13, 14, after the sixth vial, and to prepare the way for the seventh, we find a subtle, powerful agency, exerted by the devil, Antichrist, and the false prophet, going forth unto the kings of the earth, *and of the whole world*, to gather them to the battle of that great day of God Almighty. Here the coalition of Antichrist is to extend not only to the kings of the European earth, *but*

of the whole world; which must mean at least some parts of the Asiatic and African world. And what can be more natural, than to suppose these kings of Asia will be those very nations round about Palestine, in addition to those in Africa, which are mentioned in the coalition of Gog? Antichrist will have formed some powerful influence in those eastern parts, in his first expedition, at the pouring out of the sixth vial, in the subversion of the Turks. And now he will send his diabolical agency among the remains of those Mohammedan nations in Asia and Africa, and among the Persians, and the Northern Tartars, to unite them against the church of Israel in Palestine. Short of so extensive a coalition, to unite with his vassal European kings, what special need will he have of sending forth his diabolical agency? He will long before have had his own European kings subdued under him, by this subtle agency, and by the force of his arms. And if he now shall have none to excite but *these*, he might send his general orders in proclamations, instead of the secret agency of diabolical management. This extent of the coalition under Antichrist, we find in various passages of the Old Testament. I will note but two. In Zech. xiv, 2, this event is evidently predicted. God says, *For I will gather all nations against Jerusalem to battle.—Then shall the Lord go forth; and fight against those nations as when he fought in the day of battle.* Joel iii, 1, 2. *For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.* Must not the *all nations* in these passages mean more than the *European vassal kings of Antichrist*? Will God have no enemies but *them*, at that time, to be destroyed? Are none of the millions under the *Mohammedan* delusion to be destroyed at the same period, in the same expedition?

11. The names *Gog* and *Magog* in Rev. xx, 8, *suppose* the existence of Ezekiel's *Gog* and *Magog*, at the battle of the great day preceding the Millennium. For the former are but the latter mystically raised from the dead. Hence it is, that the same *name* is given them.

Mark the connexions, and this will appear. The battle of the great day, in which Antichrist, or Ezeziel's Gog and his bands had been destroyed, was described in the latter part of the preceding chapter, (Rev. xix, 11, to the end.) In the 20th chapter an Angel binds the devil and confines him in the bottomless pit, from deceiving the nations any more, for a thousand years. The Millennium is now introduced. *And I saw the souls of them, that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years.* This cannot mean a *literal* resurrection. The chapter is mostly *figurative* and *not literal*. We are not to conceive that there will be a mixture of glorified saints, and imperfect beings on earth, during the Millennium. It is not said to be the *bodies*, but the *souls* of the martyrs and saints that are raised at that time. They will live in the *saints* of the Millennium, just as Elias lived in John the Baptist. This accords with the most common prophetic language. One person, people, or nation is said to live in another. Thus the Papal hierarchy was *Babylon*. And Antichrist is the Roman beast, and is *Edom*, *Bozrah*, and many other names of the ancient enemies of God. It is only in the *mystical* sense, that the souls of the martyrs and the other saints are raised in the Millennium. Mark what follows. *But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.* But this first mystical resurrection supposes a *second*. And the whole sentence implies a second, when the *rest of the dead shall live again*. This must be a resurrection of the *wicked*, at the close of the Millennium. *The rest of the dead lived not again, till the thousand years were finished.* Then they will mystically rise again in *kindred souls*, as the martyrs and saints had done. But who are *the rest of the dead*, the revival of whose cause will constitute the *second* mystical resurrection, which is implied in the prediction of the first? They are the enemies of the Church, *who fell in the battle of the great*

day of God Almighty! They are Antichrist! They are Gog, the land of Magog, and all his bands. These are the rest of the dead who shall live again when the thousand years are finished. Accordingly, when Satan is loosed from the bottomless pit, and goes out to deceive the nations, that are in the four quarters of the earth, the figure is carried forward; and in raising up the rest of the dead, he raises up Gog and Magog, who were slain a thousand years before, in the battle of that great day of God Almighty. The world of apostates, and a generation, who know not the Lord, then over the face of the globe, receive these appellations, because they rise in the spirit of that *then ancient* Power. Thus the prediction concerning the apocalyptic Gog and Magog, is so far from indicating that Ezekiel's Gog, and Antichrist are two distinct powers, that it rests on the very ground of their being one and the same.

I will now make some remarks upon Mr. Faber's arguments in favor of Ezekiel's Gog and Antichrist being different powers.

His most weighty argument is, that one *third part* of the bands of Antichrist are to be spared; Zech. xiii, 8, 9. But to Gog it is said, *And I will leave but a sixth part of thee.** Upon this argument, I remark,

1. I am not convinced that the passage in Zechariah, relative to leaving a *third part*, relates to the bands of Antichrist. The whole connexion, and the language of the sentence, seem rather to indicate, that it relates to the Jews. *And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.* I think this must refer to the Jews, at the time of the attack of Antichrist upon them, rather than to the bands of Antichrist. But however this may be, I think Mr. Faber's argument fails; For

*Ezek. xxxix, 2.

2. The clause in Ezek. xxxix, 2, *I will leave but a sixth part of thee*, is an incorrect translation. The Hebrew word *sesa*, from *ses*, six, is rendered differently from our translation by critics. The Septuagint, the Vulgate, the Targum, Buxtorf, Kimchi, and Pool, dissent from our translation in this sentence. Pool's margin reads it thus, *I will strike thee with six plagues, or draw thee back with a hook of six teeth*, as chap. xxxviii, 4. In the verse here referred to, we read, *I will turn thee back, and put hooks into thy jaws, and will bring thee forth*. Some part of chap. 39th is but a repetition of various passages in chap. 38th. In chap. xxxviii, 3, 4, we read, *Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and will bring thee forth*. In chap. xxxix, 1, 2, we read, *Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and (sesa) will drag thee with a six pronged hook*, as Buxtorf renders it: or, according to Pool, *I will strike thee with six plagues; or draw thee back with a hook of six teeth*. This fully agrees with its parallel text; *I will turn thee back and put hooks in thy jaws*. This might refer to the six judgments threatened to Gog, in chap. xxxix, 21, 22:—*the sword, pestilence, blood, rain, hail, and fire*.

Another argument Mr. Faber adduces from Ezek. xxxviii, 11, where the Most High says to Gog, *And thou shalt say, I will go up to the land of unwalled villages, I will go to them, that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates*. The state here described, Mr. Faber thinks Israel cannot reach, short of *all*, or a considerable *part* of the Millennium: And therefore it cannot relate to the attack of Antichrist upon the Jews. But I think we may suppose the Jews, after their return to Jerusalem, may arrive at the situation here described in a *few years*. Nothing forbids this.

Another argument Mr. Faber derives from a persuasion, which he has, that Antichrist is to attack the

Jews, before the return of the *ten tribes*. But it is evident, he allows, that the ten tribes, as well as the Jews, return before the attack upon them to be made by Gog and his bands. (See Ezek. xxxvii.) In answer to this, I must say, I have never been able to discover, in the scriptures adduced for the purpose, any evidence that the final attack of Antichrist upon Palestine, is before the return of *a body* of the ten tribes. And I think there is no such indication. The subversion of the Turkish empire, under the sixth vial, is said to take place, *that the way of the kings of the east may be prepared*. Mr. Faber admits, that these kings of the east probably mean the ten tribes, under the name of the Afghans, now in Persia, who call themselves Melchim, *kings*. And if the way be prepared under the sixth vial for *their return*, surely it cannot be strange that they *should* return before the seventh vial; for this event appears clearly implied. Otherwise why is the event of the sixth vial said to be, to *prepare the way* for it? I am sensible there are various predictions of the gathering of God's ancient covenant people from the various nations, after the battle of the great day. But such predictions do not teach, nor imply, that *a body* of the ten tribes are not returned to Jerusalem *before* the battle of the great day; any more than they imply, that a body of the *Jews* are not returned, before the battle of the great day. No doubt there will be vast gleanings, both of Israelites and of Jews, after the destruction of Antichrist. (Isai. xliii, 5, 6.) But a body of each will be previously restored. The dry bones of the house of Israel are raised, and the sticks of Ephraim and Judah are united in one, before the attack of Gog, who is Antichrist.*

Another argument of Mr. Faber is, that Antichrist invades Jerusalem from the *north*; but Gog and his bands come from *all points*. But I find as much said of *Gog's* coming from the north, as of *Antichrist's* coming from the north: *And thou shalt come from thy place*

*See Ezek. 37th and 38th chapters. See also Isai. xi, 11, to the end.

out of the north parts, thou and many people with thee. And I will cause thee to come up from thy north parts.†* It is true the auxiliaries of Gog come to Jerusalem from every point of the compass from that place. And this is not inconsistent with any thing said of the hosts of Antichrist. The latter are said to be *the kings of the earth, and of the whole world.‡*

Mr. Faber's last argument; on which I shall remark, is derived from Dan. vii, 12; *As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time.* This text, Mr. Faber thinks, relates to the time of the destruction of Antichrist; and teaches that though the preceding Babylonian, Persian, and Grecian beasts have their dominion, at the time of the fall of Antichrist, taken from them, yet their existence will be prolonged after the battle of the great day: they may exist through the Millennium; and may at the close of it constitute the Gog and Magog, then to arise. But Persia is expressly said to be among the bands of Ezekiel's Gog, who perish in his expedition. (Ezek. xxxviii, 5.) Therefore this Gog, and Antichrist *cannot be the same.* To this argument I submit the following remarks.

1. We find that those nations, signified by *the rest of the beasts*, are to be destroyed at the time of the fall of Antichrist; and are not *prolonged for a season and a time*, after that event. In Dan. ii, 35, concerning *those very nations*, which had been symbolized by the golden head, the silver breast and arms, and the belly and thighs of brass, as well as concerning the feet and toes of the Roman empire, it is said, (upon the smiting of the stone upon them,) *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, and no place was found for them.* Certainly we here learn that those beasts had *not* their lives prolonged for a season and a time, after the battle of the great day of God Almighty: That *this*

*Ezek. xxxviii, 15. †Chap. xxxix, 2. ‡Rev. xvi, 14.

therefore could not be the period referred to in that text.

2. It cannot accord with the predictions of the battle of the great day, that the nations, which formerly constituted the Babylonian, the Persian, and the Grecian empires, should be all exempt from the terrors of that day, and should be *prolonged for a season and a time*, after Antichrist falls, and the whole earth is devoured with the fire of God's jealousy.

3. The seclusion of those vast sections of the earth from the blessings of the Gospel, during the Millennium, does not accord with the predictions concerning the kingdom of Christ at that period. In that case, how is the *earth filled with the knowledge of the Lord, as the waters cover the seas?* How shall *all flesh come and see God's glory; and the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, be given to the saints; and the stone become a great mountain, and fill the whole world;* if the people of those *vast territories* of the ancient Babylonian, Persian, and Grecian empires continue of the nature of the beast through the Millennium? Very numerous are the predictions of the extent of Christ's kingdom at the period, which appear utterly inconsistent with Mr. Faber's scheme, of those vast nations remaining in heathenism, through the Millennium.

4. The prolongation of the lives of those beasts then, must have related to the *very time*, when their dominion was taken away, and not to the time of the destruction of Antichrist. Their dominion was taken away, when each in his turn fell under the victorious arms of his successor: But their lives were *then* prolonged for a time. It was not with them, as it will be with the Antichristian beast. They did not, as he will, lose their dominion, and their existence on earth together. When their power was taken from them, (each in his turn) their multitudes still lived, that they might unite in the last coalition under Antichrist, and with him go into perdition. Thus, though Persia be expressed in the coalition of Gog, we cannot infer from this, in connexion with Dan. vii, 12, relative to the lives of the

rest of the beasts being prolonged, that Gog is a different power from Antichrist. For Persia, as well as Antichrist, will feel the terrors of the day of God. I now submit it to the reader, if it has not been made clearly to appear, that Gog and Antichrist are one and the same.

I shall close this section with several remarks.

1. From the comments made on Rev. xx, relative to the resurrections there mentioned, we may perhaps learn the true sense of several passages in the Old Testament. In Isai. xxvi, 19, we read; *Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.* The connexion of this text decides, that it relates to the return of the Jews, and the Millennium. The whole chapter is a prediction of these events. The chapter closes with this address, which follows the above text: *Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood, and shall no more cover her slain.* Some have supposed this passage in verse 19, to predict a *literal* resurrection. This is in a sense true: For a *mystical* resurrection implies a *literal* one. A thing which did not exist would not be adopted as a metaphor. The doctrine of the resurrection was hence learned from the above text. But that it did *not* predict a *literal* resurrection, to take place at the time, to which it relates, is evident from various considerations. 1. We find no use made of this text, to prove the resurrection of the body. Our Savior when he would prove to the Sadducees the doctrine of the resurrection, did not note this text; but referred to what God said to Moses at the bush.* 2. Mystical resurrections are common in the prophetic writings. John the Baptist was Elijah risen. And it is on the same principle, that the enemies

*Matt. xxii, 31, 32.

of the Church, in the latter days *have*, ascribed to them, the names of her *ancient enemies*. The restoration of Israel, at the very time referred to in the text, is predicted by this very metaphor of a resurrection, in Ezekiel xxxvii. In explaining the vision of the valley of dry bones there, the Most High says, (verse 12) *Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* Here we have the true sense of the text under consideration, by another, which relates to the same time, and event, under the same metaphor.

3. Able expositors view this text as containing a *mystical* resurrection. See Pool on the passage. Its sense is this; Israel shall again live: They shall be gathered, and live to God in Palestine. *Together with my dead body shall they rise.* Isaiah was inspired to predict his own mystical resurrection; together with that of his people, at the time of the restoration. 4. The tenor of the Scriptures teach us to look for the literal resurrection at the *end of the world*; and never till then. It is *then*, that *All who are in their graves shall hear his voice and come forth.* It is then, that *Death and hell deliver up the dead that are in them.* (Rev. xx, 13.)

Awake, and sing, ye, who dwell in dust: Entertain hopes, ye, who are dispersed, like bodies dissolved in the grave: *For thy dew is as the dew of herbs.* God will shed down his influence, and cause your restoration, *as rain upon the mown grass, and as showers that water the earth:*—As a kind shower to revive plants, which appear dry. “For so the Lord said unto me, “I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.”* “I will be as the dew to Israel; he shall grow as the lily; and cast forth his roots as Lebanon:”†—“As the tender grass springing out of the earth by the clear shining after rain.‡”

And the earth shall cast out her dead. Upon this passage Pool remarks,—“The verb here used doth not signify to *cast out*, but to *cast down*.” These words

*Isaiah xviii, 4.

†Hosea xiv, 5.

‡2 Sam. xxiii, 4.

(he says) may be, and *are*, both by ancient and later interpreters rendered—*And thou wilt cast down the land of the giants, or of the violent ones, of the proud and potent tyrants of the world.* For the word here rendered, *dead*, is elsewhere rendered, *giants*; as 2 Sam. xxi, 16, 18, (and many other texts.) But the words (he tells us) seem to be better rendered, *And thou wilt cast the giant down to the ground.* A striking prediction of the destruction of the great enemies of the Church, soon after the restoration of the Jews, or in the battle of the great day, which immediately follows the passage. The wicked cause will then fall and be lost.

Another passage which predicts a resurrection at the same period, is in Dan. xii, 2. *And many of them, that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.* This prediction is found connected with the same events with the other above noted; as is evident from consulting the connexion of the passage.* The same difficulties attend the viewing of this as a literal resurrection, which attend viewing the passage just considered as a literal resurrection. The passage in Rev. xx, 4, (noted in this section,) may unfold the true sense of these predictions. For John is the best expositor of Daniel. There we find, at the same period, a *resurrection*. And, says the passage, *This is the first resurrection*; as though it were an event predicted and thus known. It does not say, this is a first resurrection; or an event which *may* be so called: But, *This is the first resurrection*; seeming to indicate, that we may find this *very event*, predicted under this metaphor. And we do find it thus, in the above noted passages in the prophets.

But Daniel speaks of some raised *to shame and everlasting contempt*. To whom, and to what period, does this relate? Let John, who was Daniel's interpreter, decide it. He tells us, when treating of the same period and events, of a *first resurrection*; which must be *mys-*

*See the close of sec. ii, chap. i, of this Dissertation.

tical, consisting of the saints. This implies a *second* mystical resurrection. And he informs of one, of Gog and Magog. The subjects of the first resurrection live and reign with Christ, a thousand years. *But the rest of the dead, (he tells us,) lived not again until the thousand years were finished.* This thousand-year-resurrection is the *first* resurrection. That of Gog and Magog, therefore, a name of Antichrist, is the *second*. This may be Daniel's mystical resurrection, *to shame and everlasting contempt.* Upon the latter event the *literal* resurrection soon follows, when "All who are "in their graves shall hear his voice, and shall come "forth; they that have done good to the resurrection of "life; and they that have done evil, to the resurrection "of damnation."

Says the Revelator, "Blessed and holy is he, that "hath part in the first resurrection; on such the second "death hath no power; but they shall be priests of God "and of Christ; and shall reign with him a thousand "years."* Here we learn, that *all the Church*, all the elect are included in the first mystical resurrection; all, on whom the second death shall have no power. And indeed this idea is clearly taught in the preceding verses. Though the martyrs are there set in the front of those, who are said to be raised, yet they do not comprise the *whole*, as has been by some supposed. But we find added to them those, "who had not worshipped the "beast, neither his image, neither had received his "mark in their foreheads, nor in their hands." Descriptions which comprise all the true people of God. And, that all were designed to be comprised, is evident from their being contrasted (verse 5) with the *rest of the dead*, who comprise all the wicked; and contrasted (verse 6) with those, on whom the second death *hath* power. These two mystical resurrections then, are designed to comprise all the race of man; or *the cause of Christianity, and the cause of wickedness.* In the Millennium, the former is raised: And in the apostasy at the close of it, the latter.

*Rev. xx, 6.

We hence learn the true sense of Rev. xi, 18; where the elders, upon the commencement of the Millennium, give thanks to God; "Because thou hast taken to thee thy great power, and hast reigned: And the nations were angry; and thy wrath is come; and the time of the dead, that they should be judged, (*avenged*) and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them, that fear thy name, small and great; and shouldst destroy them, that destroy the earth." Here the cause of wickedness is *destroyed*; and all the people of God have *reward*. What is the additional reward now given to all the saints, who have long been in *glory*? It is *this*,—to see their cause revived universally on earth; represented by their *own* resurrection for a thousand years. If there is new joy in heaven over one sinner, that repenteth, how great will be the additional joy there, when the *whole earth* shall be filled with penitence and salvation, for a thousand years, as the waters cover the seas! This is their *new*, their *additional* reward.

2. We are furnished in the preceding pages with a clue, by which to understand some predictions of the *coming* of Christ. I am induced to make this remark, from a consideration, that some authors, and especially a late *noted one*, have seemed to suppose, that the final judgment commences at the battle of the great day of God Almighty: An idea, which I think very erroneous. Gog and his bands, or the enemies of the Church, will sink in the judgment of the seventh vial under a *coming of Christ*. In Rev. xvi, 15, after the sixth vial, and just before the seventh, Christ says, *Behold I come as a thief*. And abundantly that event is predicted as the *coming of Christ*. After the Millennium, and Gog and Magog are resuscitated, Christ *comes to judgment*. Hence we learn, that the predictions of the *coming of Christ* are fulfilled in *different periods, and events*. And nothing is more evident than this.

In the destruction of the infidel Jews, Christ *came* to judgment. "Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. xvi,

28.) "This generation shall not pass, till all these "things be fulfilled;" (Matt. xxiv, 34,) i. e. have a *primary* fulfilment in the destruction of Jerusalem. In the wounding to death of the Imperial head of the Roman beast in the days of Constantine, Christ *came* to judgment. See Rev. vi, 12,—to the end, under the sixth seal; where all nature is convulsed, and the great and the wicked are in consternation, because. *the great day of his wrath is come, and who shall be able to stand.* And the *coming* of Christ at the battle of the great day of God, and *that* at the end of the world, I have before noted. We observe here a gradual rising, in point of importance, in the fulfilments of the *coming of Christ.* *That coming,* in the destruction of the Jews, was terrible. *That* in the revolution at Rome was in some respects *more* important. *That* at the destruction of Antichrist will be still *more extensive,* and terrible by far. And the *coming* at the end of the world will infinitely exceed all the preceding instances of his coming.

These different fulfilments of the *coming of Christ,* are to be viewed as *distinct;* and are not to be blended together. We are not to apply things to one of them, which exclusively belong to another. Should we apply the literal resurrection, the personal appearance of Christ, the commencement of the final judgment, or the conflagration of the world, to the *coming* of Christ at the destruction of Jerusalem; or to his *coming* in the revolution at Rome, we should *greatly err.* And why not as *really err,* to apply them, or any of them, to the coming of Christ in the destruction of Antichrist? It is true, the figures used to predict this latter event, are *strong.* And so were those used to predict *the coming* in the revolution at Rome, and in the destruction of the Jews. They appeared to predict the last coming, at the end of the world; and will *then* receive their final accomplishment. It is true, the prediction of the destruction of Antichrist under the seventh vial, as given in Dan. vii, 9, 10, 11, appears like a prediction of the end of the world, and may perhaps be viewed as "*the mother text*" from which some of the apostles' de-

scriptions of the end of the world are borrowed. But we can no more infer from *this*, that the final judgment then commences, than we can infer from the predictions of the above noted ancient instances of the *coming* of Christ, that every event of the final judgment *then* commenced. "And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him; and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. And I beheld then, because of the voice of the great words, which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The last verse here decides, that this *coming of Christ* is at the destruction of the last head of the Roman beast, with his Papal false prophet, at Armageddon just before the Millennium. But none of the other numerous predictions of the same event, give an idea, that the *final judgment* commences at that period. Daniel speaks of the *books* being opened. But St. John, Daniel's best interpreter, tells us when the books shall be opened *for the final judgment*, that it shall be *after* the thousand years of the reign of Christ, and *after* the destruction of the final, mystical Gog and Magog. Rev. xx, 11, 12. Then and never till then, the great white throne of judgment is erected, and the dead, small and great, stand before God. This will be immediately preceded by a literal resurrection of all, good and bad. Here the predictions of the coming of Christ will meet their ultimate accomplishment. This is called the *second* coming of Christ, called thus in relation to his *first* coming in the flesh. "So Christ once suffered to bear the sins of many; and unto them, that look for him, shall he appear the second time, without sin unto salvation." (Heb. ix, 28.) "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts, i, 11.

Here is the literal, and personal, the *second* coming of Christ. But to imagine, *as some have done*, that there will be a personal appearing of Christ, and a commencement of the final judgment, at the battle of that great day of God Almighty, which precedes the Millennium, I think is *very incorrect*, and involves the subject in great obscurity and error.

3. We are presented in some of the predictions noted in the preceding pages, with the *sameness* of the characters and judgments of the most notorious enemies of the Church, in the different ages of the Gospel day. For they are designated by the same appellations; are spoken of as though the same things were *again and again* repeated. The infidel Jews were *antichrists*, because they were of the same spirit of the great *Antichrist* of the last time. (1 John ii, 18.) And they were destroyed under a *coming* of Christ. The primitive Pagan Rome, laboring to destroy the Church of Christ, was symbolized by a great and terrible beast. The infernal agent who managed this beast, was symbolized by a *great red dragon, of seven heads and ten horns, and seven crowns upon his heads*, laboring to destroy the Church. The revolution in the Roman empire, from Paganism to Christianity, is represented not only by the wounding to death of the sixth, the Imperial head of the Roman beast, but by a *coming of Christ*, as before noted. The new system of Papal corruption and opposition, which rose upon the same ground, under the Christian name, was symbolized by another *beast* of two horns like a lamb, but who spake like a *dragon*; i. e. was really under the influence of the same infernal agent, with the preceding empire; and accordingly was said to exercise all the power of the *first*, the *Pagan beast*, and to make an *image* to him; because the essence of the same idolatry was established, though under the Christian name. And the judgments of God upon *Papal Rome* consequently, were to be no less terrible than those on *Pagan Rome*. Her seat of throne was to be subverted, and her kingdom filled with darkness, under the rise of

Antichrist; and her broken remains, under the name of the *false prophet*, are to go into perdition with him.

The infidel French Empire (the real Antichrist of the last times) is symbolized by the *last head* of the old Pagan beast; the *eighth* numerically, but specifically one of the *seven*, viz. the *sixth*, the *Imperial*, recovered from its deadly wound given under Constantine. It is represented as this sixth head thus recovered, as well as by a new beast of seven heads and ten horns, from the bottomless pit, (Rev. xvii,) on account of the similarity of the character and object of the French Empire, with those of ancient Pagan Rome, in its persecuting Imperial form. And they are represented as under the management of the same great red dragon, of seven heads and ten horns, and seven crowns upon his heads, laboring to destroy the Church, and who gives to this newly healed head, *his power and seat, and great authority*. And the destruction of this last head of the beast, under the seventh vial, is represented as an awful *coming of Christ to judgment*.

Also the apostasy over the face of the world, at the close of the Millennium; and the new attack then to be made on the cause of Christ, are represented as the resurrection of these former wicked powers, the kingdom of darkness on earth; particularly Antichrist under his appellation of *Gog and Magog*; in whose fall the cause of the kingdom of darkness is lost. Under these same names the wicked cause is represented as *rising again*, at that period, on account of the *similarity* of the character and conduct of the world of Infidels, who will then arise, with the character and conduct of Ezekiel's Gog, or Antichrist, preceding the Millennium.

Thus powers of Infidelity and of heathenism, of different ages and nations, are represented as *one and the same power*, raised up from time to time, and falling under the same judgment, the *coming of Christ*. This strikingly indicates the *similarity* of their characters. To the same point it might here be noted, that the great infidel Power of the last days is mystically identified with the notorious enemies of the Church under the Old Testament. He is *Edom, Bozrah, and Bab-*

ylon. And many of the judgments denounced against these ancient enemies, are to have an ultimate accomplishment in the destruction of Antichrist.

And for the same reason, all mankind, of whatever place or nation, who are of the same infidel spirit, belong to the same family, and may expect similar judgments from God. Should they not belong *politically* to Antichrist, if they belong to him *spiritually*, partake of his sins, they may expect to receive of his plagues. In this sense, the class of the children of perdition is vast. Their characters are fast maturing; and their prospects are dreadful! *O my soul, come not thou into their secrets! Unto their assembly, mine honor, be not thou united!*

SECTION IV.

Some other Prophecies in the Old Testament relative to the last expedition, and the overthrow of Antichrist; and the ruin of the enemies of the Church.

THE Most High addresses Gog, *Art thou he, of whom I have spoken in old times by my servants the prophets of Israel, who prophesied in those days many years, that I would bring thee against them?* (Ezek. xxxviii, 17.) This terrible Power of the last days then, was much predicted by the ancient prophets in Israel. The same idea we find in Rev. x, 7. After the seven thunders had uttered their voices, and the Angel had sworn that the *time should not be yet*, or should not be *prolonged*, he adds; *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.* This finishing of the mystery of iniquity at the beginning of the seventh trumpet, involves the destruction of Antichrist. And this is what God had *revealed to the ancient prophets.* The phrase relative to the preparing of the enemies of the Church for the seventh vial, Rev. xvi, 14, *To gather them to the battle of that great day of God Almighty,* implies that it is a *day well known*, as being much

predicted in the prophets. We may then open the books of the prophets with an assurance, that we may there find the overthrow of Antichrist. I shall now note a few of the passages which relate to this event.

The prophet Joel describes a terrible scene, which he calls, *The day of the Lord; a day of darkness and gloominess, of clouds and thick darkness.* He directs the people to fast and cry mightily to God; and promises, that thereupon God would remove from them the *northern army*, which he represents as *innumerable*, and most *ruinous*; and that the stench of their ruined hosts should come up, because they had done great things. Upon this he predicts the outpouring of the Spirit of God upon all flesh. Then in chapter iii, he gives a more particular account of the terrible scene of judgment, and identifies it with the destruction of Antichrist, which has been described. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat." The battle of the great day follows, verse 9,—“Proclaim ye this among the *Gentiles*; prepare war; wake up the mighty men; let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.” The bringing of this vast army to the valley of Jehoshaphat, is supposed to be expressed in allusion to the account in 2 Chron. xx, of the vast combined army, that came against the Jews, in the reign of Jehoshaphat. This pious king, upon this occasion, convened the people to the house of God, and prayed for deliverance. The Lord by his prophet engaged to fight the battle. A spirit of mutiny was excited in the combined hosts. They fought among themselves; and all were destroyed together. The Jews

collected the spoils, and blessed God for the deliverance. In allusion to this event the vast armies of Antichrist against the Jews are to be collected to the *valley of Jehoshaphat*, where the Lord will sit to judge the heathen round about. The prophet proceeds. "Put ye in the sickle, for the harvest is ripe: come get ye down; for the press is full; the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened; and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall they know that I am the Lord your God dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no stranger pass through her any more." Here is the overthrow of Antichrist in the valley of *decision*. Here God *decides* the controversy between the Church and her enemies. From this chapter some part of the representation of the same event in Rev. xiv, is borrowed. The Angel upon the white cloud, with his sharp sickle, reaps the harvest of the earth, which is fully ripe; he gathers the vine of the earth, with its ripe grapes, and casts it into the great wine-press of the wrath of God, in allusion to this passage in Joel. And the application of the passage there decides, that it is fulfilled in the battle of the great day, which just precedes the Millennium, or the destruction of Antichrist.

In Isa. lxiii, 1—6, is the same event under a similar figure. Jesus Christ appears as a conqueror coming away from the slaughter of Edom, and from Bozrah its capital, glorious in his apparel, travelling in the greatness of his strength, mighty to save; his garments red with the blood of his enemies, whom he had trampled in his fury in the great wine-press of the wrath of God. The ancient Edomites were noted enemies of Israel. And the names of their nation and

capital are here taken to represent Antichrist in the last time.

In Zech. 12th, 13th, and 14th chapters, we find this expedition and overthrow of Antichrist in Palestine. Chap. xiv, 1—5; "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, (or be taken captives) and the residue of the people shall not be cut off from the city.* Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle;" i. e. as in the ancient most signal instances of his fighting for his Church against her enemies. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee toward the valley of the mountains." i. e. So great will be the commotion and terror attendant on the coming of Christ to destroy your enemies, that you his people will be terrified, and set out to flee. "Yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah.† And the Lord my

* Here is fulfilled the prediction in Ezek. xx, 38, upon the same period and event. *And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country, where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.* Numbers of the Jews, more obstinate and perverse, shall, after they have returned to Jerusalem, be cut off by Antichrist, and not be suffered to dwell in Jerusalem after the battle of the great day. Multitudes more shall be taken captive. But the speedy destruction of Antichrist will afford them release.

† The prophet Amos speaks of this earthquake, (chap. i, 1,) informing, that his prophecy was two years after it. Josephus speaks of this earthquake, and informs, that the mount of Olives was by it cleft asunder on the west; and the part, which was broken off, was removed to the distance of half a mile. Orton.

“God shall come, and all the saints with thee.” Or, as Pool renders this last sentence; *Yet O Lord my God come; and all the saints with thee; as Rev. xxii, 20, Even so, come, Lord Jesus.* Here is a figurative but terrible representation of the coming of Christ to destroy Antichrist in Palestine, after the latter shall have grasped his prey. Let the manner of this appearance of Christ be what it may, whether supernatural; or only a terrible direction of the motives and passions of men, and of the laws of nature, arming them against the wicked; the scene will be terrible and fatal to the enemies of the Church. Verse 13; *And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.* As in the forecited passage, Ezek. xxxviii, 21; *Every man’s sword shall be against his brother.* This was the manner of the destruction of the vast army combined against Israel, in the days of Gideon;* and of the vast confederate army that perished in the reign of Jehoshaphat.† To these, and similar instances of signal judgments against the ancient enemies of the Church, allusion is often had, in the predictions of the battle of the great day.‡ The predictions of these judgments of the Lord upon Antichrist in these three chapters, (the 12th, 13th, and 14th of Zech.) are too long to be here quoted. They inform, (as chap. xii, 9,) that the Lord will *destroy all the nations that come against Jerusalem.* And predictions of the millennial glory of the Church succeed these scenes of the battle.§

In many instances in the writings of the prophets, predictions of the same event are found; and also of the general ruin of the enemies of the Church, in Gospel lands, at the same period.

Zeph. iii, 8,—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for

* Judges vii, 22.

+ 2 Chron. xx, 22, 23, 24.

‡ See Isa. xxviii, 21, with 2 Sam. v, 20,—and Josh. x, 12,—

§ Zech. x, 10, to the end, and xiv, 16, to the end.

“my determination is to gather the nations, that I may
 “assemble the kingdoms, and pour upon them mine
 “indignation, even all my fierce anger; and all the earth
 “shall be devoured with the fire of my jealousy. For
 “then will I turn to the people a pure language, that
 “they may all call upon the name of the Lord, and
 “serve him with one consent. From beyond the riv-
 “ers of Ethiopia my supplicants shall bring mine offer-
 “ing, even the daughter of my dispersed.”

The battle which begins at Palestine, will proceed in all its desolation to the open enemies of the Gospel, through the nations. All who have been *partakers of Babylon's sins, will now receive of her plagues.* God having taken the sword in hand, *he will make an utter end: affliction shall not rise a second time.* Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath; but the whole earth shall be devoured with the fire of his jealousy. A speedy riddance will now be made of all who have the mark of the beast, whether they shall have been politically united with him, or not, or wherever they shall be found.* “A noise shall come from the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation; and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.† And the hand of the Lord shall be known toward his servants; and his indignation toward his enemies. For behold the Lord will come with fire, and with his chariots, like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many.‡ For behold the day cometh,

* Nahum i, 9.

† Jer. xxv, 31—33.

‡ Isa. lxvi, 14,—

“that shall burn as an oven; and all the proud, yea all
 “that do wickedly, shall be as stubble; and the day that
 “cometh shall burn them up, saith the Lord of hosts,
 “and it shall leave them neither root nor branch. But
 “unto you, that fear my name, shall the Sun of right-
 “eousness arise with healing in his wings; and ye shall
 “go forth, and grow up as calves of the stall.”* The
 two events, the battle of the great day, and the intro-
 duction of the Millennium, are abundantly predicted
 in connexion, through the prophets. The former is
 Christ’s *ruling the nations with his rod of iron, and*
dashing them in pieces like a potter’s vessel.† This is
 the smiting of the *stone, cut out without hands, upon*
the feet of the image; so that the iron, the clay, the
brass, the silver, and the gold, are broken to pieces to-
gether, and become like the chaff of the summer thresh-
ing floor, and the wind carries them away, that no place
is found for them. And the stone that smote them, be-
comes a great mountain, and fills the world.‡ Thus
evil doers shall be cut off; but those that wait upon the
Lord, they shall inherit the earth.—The wicked shall
perish, and the enemies of the Lord shall be as the fat
of lambs; (offered in sacrifice:) they shall consume:
into smoke they shall consume away.—But the meek
shall inherit the earth, and shall delight themselves in
abundance of peace.§

I shall quote and remark upon one passage more
 relative to this period and event. Isa. xxvii, 1, *In that*
day, the Lord, with his sore and great and strong sword;
shall punish Leviathan, that piercing serpent, even Le-
viathan that crooked serpent, and he shall slay the drag-
on that is in the sea.

1. Upon this text I shall first note the time here refer-
 red to; *In that day;* which is predicted in the preced-
 ing verse. *For behold the Lord cometh out of his place*
to punish the inhabitants of the earth for their iniquity;
the earth also shall disclose her blood, and shall no longer
cover her slain. The whole connexion of the text
 evinces, that *the day* referred to is *the battle of that*

* Mal. iv, 1,— +Psalm ii, 9, Rev. ii, 27, and xix, 15.

† Dan. ii, 34,— § Psalm xxxvii, 9, 11, 20.

great day of God Almighty; or the destruction of Antichrist.

2. Let us note the *subject* of the fatal operation in the text: *Leviathan, that piercing serpent, even Leviathan that crooked serpent, the dragon that is in the sea.* For an account of *Leviathan*, see Job xli. This appellation is repeated in the text, to indicate most emphatically that the Power designed will be most terrible. The accumulation of names, and of the qualities of *piercing* and *crooked*, is a forcible expression of the subtle, furious, potent, and terrible nature of this enemy of the Church at that day. Pharaoh of old was called the *dragon*, doubtless meaning the crocodile in the river of Egypt, because he cast the offspring of Israel into this river; and persecuted the people of God.* And the power in the text is called the *dragon*, because he is the antitype of which Pharaoh was the type; and will labor to destroy the people of God.

3. He *lieth in the sea.* This part of the symbol denotes the *multitudes*, and the *tumultuous* state of his subjects. *Woe to the inhabitants of the earth, and of the sea; for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time.†* Among the events of that day, our Lord says; *The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.‡* The events of that day, the *perplexity and distress of nations*, are repeatedly predicted under this similitude. *And in that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkness in the heavens thereof.* The state of the nations will be like a sea in a tempest. And those who *look to the land*, or where stability used to be found, and long to find it again, shall see nothing but *sorrow*: and darkness will be instead of light. *Woe to the multitude of many people, who make a noise like the noise of the seas, and to the rush-*

* Exod. i, 22; Psalm lxxiv, 13; Isa. li, 9, and Ezek. xxix, 3.

† Rev. xii, 12.

‡ Luke xxi, 25.

ing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush, like the rushing of many waters.* This relates to the scenes of the last days. In the 46th Psalm, relative to the same period, we find the same similitude. *Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* What follows shows it to be a description of the battle of the great day of God: The Most High making *desolation in the earth*; making wars to cease to the ends of the world; breaking the bow, cutting the spear in sunder, and burning the chariot in the fire. And relative to the preparatory scenes, in the above verses, it is as though the speaker had said, Seeing God is our refuge, we will not fear, though the political earth be dissolved; and though the first nations, which have long stood like *mountains*, be thrown into the *sea of revolution*; though their inhabitants are tossed, like the ocean in a tempest; and the national establishments tremble with the swelling thereof. In the Revelation, a great people, in a tumultuous or revolutionary state, are repeatedly symbolized by the sea.†

Thus we learn the true sense of the great Leviathan and dragon of the last days being described as lying in the sea. He lies in the sea of revolution and tumult. The ten toes of the image, Dan. ii, 41,— are part of *iron* and part of *clay*. The empire of Antichrist will be partly *strong* and partly *broken*. The strength of the iron will strikingly appear. Yet the mixture of the *clay* will also discover itself. Some vassal kingdom will revolt; or some great battle may be lost. And this mixture of strength and weakness will occasion a *sea* of tumult, a roaring among the nations.

4. This power is destroyed with *dreadful ruin*. It is with the *sore, and great, and strong sword* of the Most High. It is terrible to be slain with the *sword of*

* Isa. xvii, 12, 13.

† See Chap. viii, 8, and xiii, 1, and xvi, 3, Dan. vii, 2, et alia.

the Lord. But when the slaughter is with God's *sore*, and *great*, and *strong* sword, the *terrible* things may be expected, which are abundantly predicted of the destruction of Antichrist.*

*Any, who may wish to consult other prophetic passages, which are thought to relate to the battle of the great day, may turn to the following Scriptures. 2 Sam. xxiii, 6, 7; Psalm xxi, 8—12; and xxxvii, and cx; Isai. i, 24,—end, and ii, 10,—end; and xi, 4, and xiii, 6—11, and xxiv, and xxviii, 16—22, and xxxiv, 1—8, and xli, 10—16, and lix, 9,—end, and lxiii, 1—6; and other passages noted by Dr. Hopkins, in his *Treatise on the Millennium*, sec. iv.

CHAP. IV.

Containing a Treatise on the Seven Apocalyptic Vials.

THAT the way may be prepared to note the prophecies relative to Antichrist, in some of the *last* of the vials, I shall endeavor to give an explanation of the *whole* of them.

We are informed, Rev. xv, 1; *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. Verse 7; And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. Chap. xvi, 1; And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

The vial here mentioned is a plain cup, out of which to drink. ($\Phi\iota\lambda\eta$ from $\pi\iota\epsilon\iota\nu$, to drink.) We read, Psalm lxxv, 8. *In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them.* A cup is often used in sacred Writ, to signify a portion from God, either of blessing, or of judgment.* The seven golden vials full of the wrath of God, poured out from heaven to earth, are symbols of a series of peculiar judgments, which were to be inflicted upon the most notorious enemies of God on earth. Each vial being poured out by an Angel, indicates that Angels are the ministers of Divine Providence, to inflict the judgments of heaven on the enemies of the Church. The apocalyptic vials are seven. The number seven is much used in the word of God; and especially in this mystical book. Here are the seven seals; the seven trum-

* See Psalm xi, 6; Jer. xxv, 15, 17, 28; Ezek. xxiii, 32; Mark xiv, 36, and x, 38; Psalm cxvi, 13, and many others.

pets; the seven spirits of God; and the seven vials. There were to be seven signal scenes of judgment, probably in a kind of systematic connexion, which were to destroy the enemies of the Church, and to prepare the way for her millennial glory. And these are the seven *last plagues*, in which is filled up the wrath of God, which is to finish the scene with the most notorious enemies of the cause of Christ. God had been inflicting judgments on his enemies, who had attacked his Church, for many ages under the Gospel. There were the seals of judgments upon Pagan Rome; four trumpets of judgments upon Christian Rome; and two woe-trumpets of judgments on more eastern nations, as well as on Rome, in the rise of Mohammedism, and of the Ottoman empire; or in the ravages of the Saracens, and of the Turks. But these were not God's *last plagues*; were not comprised in the vials. The vials were to be subsequent to them, and were to finish the scene of judgments preparatory to the Millennium. The Papal and Mohammedan enemies of the Church were to have an existence of 1260 years; and then they were to be destroyed. Accordingly, toward the close of the 1260 years, the direction is given from the temple in heaven to the seven Angels, *Go your ways, and pour out the vials of the wrath of God upon the earth.*

It has been the opinion of some, that the seventh trumpet, or third woe, comprises all the vials. Whatever plausible things may be said in favor of this, I think there are unanswerable objections against it; and that the *old scheme*, of the outpouring of the vials from some time before the commencement of the third woe, must be found correct. For there can be no plausible pretence, that the third woe commenced, previously to the French Revolution. But the supposition, that the seven vials were at that period all future; that four or five of them were accomplished on the French nation, and some neighboring nations, in less than twenty years, according to the scheme of Mr. Faber; and that none of the preceding judgments, which had been regularly bringing down the Papal hierarchy, for several centuries, were yet to be reckoned as any part of the

vials, must appear *very extraordinary*. Some of those preceding judgments appear to have an incontestable claim to be reckoned among the events, which were to fulfil the vials. The opinion, that none of the vials were poured out, till the revolution in France, appears, as real an extreme, as that of most of the old expositors, that the vials have been poured out through all the ages of Popery. The old scheme of the vials is as follows: That the *first* vial inflicting a noisome and grievous *sore*, began to be poured out in the early part of the ninth century, in the contentions between the Popes and the emperors of Germany, relative to power. That the *second*, poured upon the sea, and turning it to blood, was fulfilled in the fanatical crusades to the Holy land, in the eleventh and twelfth centuries. That the *third*, upon the rivers and fountains of water, was fulfilled in the persecuting crusades against the Albigenses in the vallies of Piedmont; and in the quarrels between the ecclesiastical, and the civil powers, and their respective parties, the Guelphs and Gebelins, concerning the right of investitures: That the *fourth*, poured upon the sun, was fulfilled in the rivalships of different Popes, in the last of the fourteenth and the former part of the fifteenth centuries; there being *two* and at one time *three* Popes set up at once, to the vexation of their different parties in Christendom: That the *fifth*, poured upon the seat of the beast, was fulfilled in the events of the reformation under Luther: That the *sixth*, upon the river Euphrates, was fulfilled in the subsequent failing of the sources of Papal wealth: And that the seventh, poured into the air, *is to be* fulfilled in the total destruction of the Papal nations, and the enemies of the Church. But according to this scheme, why were the vials called the *seven last plagues*? For the first of them was fulfilled five or six hundred years before the second woe-trumpet! And indeed three or four of them preceded the second woe! If the old scheme be correct, the vials are so far from being God's *last* judgments on the Papal apostasy, that they were indeed his *first*. They attended the very rise, progress, and highest state of the Papal power. Such a power as

the Papal hierarchy, could not be expected to rise, and continue 1260 years, without some contentions and bloody scenes. But shall those contentions, which were yet consistent with the rise and zenith of the Papal power, be supposed to be the four first of the *vials of the seven last plagues*, which are to sweep the enemies of the Church from the face of the earth? It is incredible! It must appear unnatural, on the one hand, to apply the vials of the last judgments of God, to events, which attended the rise, and the highest state of Papal Rome; and unnatural, on the other hand, to *exclude* from the vials those events, which have been evidently destroying the Papal power, in a new and regular series of judgments, till we come down to the French revolution; and then to suppose a number of the vials to have been poured out almost at once.

A series of events which were accomplished, some of them long before the French revolution, and which were fatally disastrous to the Papal power, appear fully to answer to the description of some of the vials: While yet the events which were consistent with the rise and zenith of that power, must be excluded from these judgments. The vials appear to contain a series of judgments, which were to commence after the second woe, peculiarly calculated to destroy the enemies of the Church; the last *vial*, and the last *trumpet*, meeting in the same period and event.

THE FIRST VIAL.

And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men, who had the mark of the beast, and upon them who worshipped his image. (Rev. xvi, 2.)

THE Papal beast rose out of the earth; (Rev. xiii, 11;) out of the earthly views of the Roman Christians. The *earth*, in distinction from *heaven*, is, in symbolic language, a fit representation of an earthly, corrupt sys-

tem. A star falling from heaven to earth, is a striking emblem of apostasy. The *earth*, the seat of the discharge of this vial, then, must mean a most notable, corrupt, earthly system. And as it must relate to the system of this description, which was most injurious to the Church of Christ, so it must have related to that beast, which rose out of the earth, or to the Papal apostasy. By the men, who had the mark of the beast, and who worshipped his image, must be understood the members and supporters of the Papal see, who adhered to that system of idolatry under the Christian name, which is but a real substitute for the gross idolatry of ancient Pagan Rome.

A sore, in symbolic language, signifies some distressing calamity; but the symbol does not decide what *kind* of calamity. Solomon, at the dedication of the temple prayed,—*When every one shall know his own sore, and his own grief, and shall spread forth his hands in this house; then hear thou from heaven.* (2 Chron. vi, 29.) Here every man's own *sore* is his own *grief*; and his *grief* is his *sore*. The following are familiar phrases in our language, *sorely pained; sorely afflicted; sorely amazed*. The use even of this adverb originates in the idea, that a great calamity is a *sore*. Whatever be the *cause* of the calamity, still it is a *sore*. Yet some calamities may more fitly be represented by a *sore*, than others; as may appear in attending to this vial.

To find the noisome and grievous *sore* inflicted in the first vial, I look for the first signal event, which began the downfall of the Papal hierarchy. For this was the enemy first to be attacked. This power had its rise, its zenith, and its fall. And the first capital step toward its fall, must have been the first vial. This clue appears infallible. And what was the first capital event toward the destruction of Popery? Few need to be informed, that it was the reformation under Luther, and others, early in the sixteenth century. This was a fatal stroke, and the *first* fatal stroke to that wicked power. It gave Popery its death wound. And it was the introduction of a series of events, which in their issue were to terminate the existence of the Pa-

pal imposture. Until the reformation, Popery may be said to have flourished. Notwithstanding those various calamities attendant on Popery from its origin, and in which authors have imagined the four first vials received their fulfilment; and notwithstanding the judgment of the second woe, in the invasion of the Turks upon the eastern wing of the Roman dominions, and their taking Constantinople in 1453, and making it the seat of their empire; yet till the reformation, Popery remained in its *zenith*; it felt superior to all danger, and seemed to bid defiance to the world. This is evident from the whole history of the hierarchy at that period; from their extravagant claims, unbounded insolence, and from the scandalous traffic of Leo X, and the minions of his order, in the vending of indulgences to commit sin; which wickedness, overleaping all former bounds, opened the eyes, and excited the zeal of Martin Luther, and facilitated the exposure of the abominations of the whole scheme. How fitly then might the events of that day be represented, in symbolic language, by the *falling of a noisome and grievous sore upon the men, who had the mark of the beast, and who worshipped his image?* The reformation with its consequences, has indeed operated like an incurable wound upon the body of the man of sin. All his applications and exertions to effect a healing, by the skill and intrigues of the Jesuits, and other means, have proved utterly ineffectual. Large portions of the Papal dominions soon fell off. England, Scotland, Sweden, Denmark, about half the states of Germany, a number of cantons in Switzerland, and vast numbers of people in France, Hungary, and Bohemia, received the doctrines of the reformation, separated from the communion of the church of Rome, and utterly renounced the Papal authority. This was a *sore* indeed, and has already issued in the death of the Papal beast. As a *false prophet*, in the grasp of Antichrist, the phantom of the Papal power is dragging out a miserable existence, or rather is on his way to execution. But as the Papal beast, or a predominant power on the Roman earth, *he is no more!* The light of truth and grace, which broke out

and shone at the time of the reformation, was indeed an event most excellent in its nature and consequences. But it was both noisome and grievous to the men, who had the mark of the beast, peculiarly so to the Pope, and all his clergy, and indeed to all the millions of zealous Catholics, as is reproof to the scorner, and salutary rebuke to the irreclaimable son of Belial. It was most vexing and distressing, as is a fretting and incurable sore upon the human body.

Or shall we not a little vary the figure, and say, the light of the reformation, the art of printing not long before invented, and the revival of learning in Europe, uncovered and presented to view the deep, filthy, and fatal ulcer formed in the body of the Papal church? They evinced to the world, that *that* body, instead of being the temple of Christ, was but a mass of corruption, like a great filthy ulcer! That the church of Rome, so long and so highly venerated, was *Mystery, Babylon the great, the mother of harlots and abominations of the earth*: That with all her high pretensions, she was but a corrupt, filthy system, like a noisome and fatal sore upon the human body, by which the vitals are gradually destroyed. Such a figure is perfectly in point to represent such a case. We find it so used in sacred Writ, beside in the passage containing the first vial. To represent the very corrupt state of the Jewish church, in the days of Isaiah, God inspired that prophet to tell them, that *from the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores*. Isai. i, 6. The same, only with an amazing emphasis, the Most High caused to be proclaimed to the world, relative to the church of Rome, at the reformation. How fitly then might this exposure of the "putrifying sores" of that system, be predicted in the mystical language of the first vial?

The event under consideration is so far from being incapable of being fitly represented by the figurative sore of the first vial, that it seems capable, in a twofold sense, of such a representation. This event may be said both to have *inflicted*, and *discovered* a noisome,

grievous sore upon the men, who had the mark of the beast. Perhaps both these senses were designed to be included as united in one. An *application* to a large, infected tumor on the human body, which application would produce no injury on the healthful flesh; but which *would* produce a speedy and fatal eruption on such a tumor; though it had before occasioned but little attention, may be said both to *inflict*, and to *discover* a noisome, grievous, and deadly sore. The effect of the first vial, in the discovery, which produced the Reformation, may be viewed in this twofold light, both as *inflicting*, and *discovering* a noisome and grievous sore upon the men, who had the mark of the beast, and who worshipped his image.

The events, which produced the reformation, were not only the first signal step toward the overthrow of Popery, but were just such events as might be expected to begin its ruin. A beam of light was let into the dark recess; or the concealment was taken off from that blasphemous system. Were a magistrate about to put an end to a scene of wickedness in operation behind a curtain; after having made his arrangements to seize the actors; and after having silently presented himself, with proper aids, by the side of the guilty apartment; what would be his *first step* in the process? Surely to raise the curtain, or draw it aside. Then the way is prepared to arrest the criminals, and to bring them to condign punishment. If the Most High were about to take vengeance on a corrupt establishment, which is disguised under the most artful pretences, we might expect his first step would be, to strip off those false covers, and exhibit the system in its own corrupt nature. Then the propriety of his subsequent judgments will appear. This was the very thing done with the corrupt and disguised Papal system, at the time of the reformation. An argument is hence furnished in favor of that period's being the commencement of the period of the vials. The ministrations of Luther, and of the other reformers, with the benefit of the art of printing, and the revival of learning in Europe, after the dark ages, stripped the

vail from Popery, and discovered the deadly corruption of that system. And what symbolic figure could more correctly depict the operation, than the one given as the effect of the discharge of the first vial; viz. *the falling of a noisome and grievous sore upon the men, who had the mark of the beast, and who worshipped his image.* Here was a new scene opened. And it was the *first*, and a most natural step in that process of judgments, upon which a holy God was then entering with the man of sin. A sore was made, a deadly wound given in a system, which was itself shown to be but a great and filthy excrescence, like a fatal abscess upon the body of a man.

As the above explanation of this vial, and that of the second, third, fourth, and fifth vials, which is to follow, is *new*, it may be expedient to adduce here some further proofs and illustrations, to show that the time of the reformation was the commencement of the period of the vials; and that the reformation itself was the first vial. And as my track is wholly unbeaten, and the scheme, if correct, involves consequences very interesting to this age of the world, I shall take liberty to dwell somewhat largely upon this vial, and to show that the sixteenth century opened the period of the vials.

Let any one read the history of Europe in the dark ages, and through the sixteenth and seventeenth centuries, and he must be convinced that Popery continued entire till the commencement of the sixteenth century; and that then it began to experience a fatal reverse of circumstances. Such a reader must clearly perceive that all the affairs of the nations of Europe had been preparing the way for the commencement of just such events, as seem to be indicated in the vials, till Luther arose, and Charles V. came to the Imperial throne of Germany; and that then the drama, tremendous to the Papal see, *opened.* It has already been observed, that the commencement of the vials must have been the opening of a new and fatal series of judgments on the Papal system. But no such event took place till the above period, notwithstanding the judgment of the second woe, and other calamities.

The fanatical crusades to the Holy land, in the eleventh and twelfth centuries, in which it has been supposed the second vial was poured out, though they were in themselves bloody and dismal, yet tended to the confirming of the Papal domination. Upon those crusades Dr. Lowman has the following sentence; "In effect no policy could have so well served the Pope's ambition, nor any mean be better suited to render his authority supreme and absolute."* Was this then a vial of wrath upon the Papacy? Those events gave the Pope the management of the alms and legacies poured in, in vast profusion, for the support of those wars. He had in effect the supreme control of all those operations; which vastly established his influence. At the same time those wild expeditions laid a foundation to meliorate the state of Europe, and to cause light to dawn upon the barbarous ages. The travelling of such multitudes of ignorant beings abroad from their own cells, into other regions, and particularly through Constantinople, that city of knowledge and refinement, gave them new ideas of the world, of what man is capable, and of the benefits of civilization. This had a beneficial effect upon those, who lived to return; and they communicated it to others. The crusades tended to the establishment of civilized governments, instead of the anarchy of the feudal times, by drawing away contentious barons, who perished in the expeditions, and whose fiefs reverted to their kings. And the kings of the west of Europe had been enabled to purchase vast tracts of territory from the chiefs of the wild adventurers who calculated on new possessions in the east. This did considerable towards retrieving the miseries of the dark and feudal ages. Commerce also received a spring from the crusades. The procuring of supplies for the thousands and hundreds of thousands, who embarked in those expeditions, suggested the idea of barter and trade, especially in Italy: And rapid advances were made in this most gainful and civilizing art, by the Lombards and others, till the spirit of com-

*On Rev. p. 181.

merce spread through most of Europe. Light in the art of civil government soon increased; and "*Charters of Communities*" under the crown; or *towns*, with incorporate privileges, were established in Italy and France, and finally through Europe, and took the place of the wretched petty baronies of the feudal ages.* Chivalry, or the order of knighthood, which followed, and aided the melioration of those days, having "valor, humanity, courtesy, justice, and honor" for its professed characteristics; and the redress of the oppressed, under the feudal barons, for its professed object; operated as a favorable mean of refinement and civilization from the barbarity of the dark ages. Men were trained to this order by an appropriate discipline, and admitted with solemn form. Its honors were sought as of high importance; and monarchs were proud to receive them from the hands of private gentlemen.†

These things fast prepared the way to overturn the impositions of Popery, and to strip from the eyes of men, the bandages of delusion and superstition. At the same time these approaches toward light and civilization brought forward a system of preparations for the most desolating scenes of Divine judgment on Papal nations, as will appear under the succeeding vials. Standing armies, disciplined troops, were not known in Europe, after the days of the Cæsars, and the northern invasions, till this period. Charles II, king of France, now introduced the practice. This, while it confounded the aristocracies of the feudal barons, opened the door for new scenes of extensive and desolating wars. The idea of the balance of power, for the mutual interest of the European nations, was conceived at this period; a principle, which however necessary, often, in after days, involved the nations of Europe in a general blaze of war.‡ Tactics and the arts of war were from this period studied. Firearms and gunpowder had not long before been invented. Refined instruments for a new period of judgments! The art of printing also, to facilitate

*Robertson's Hist. Ch. V, vol. i, p. 31--40.

†Ib; p. 84. ‡Ib. p. 107.

their progress in the arts of war, as well as in arts more beneficial to society, was now considerably improved. Every thing had been conspiring to prepare the way for a new and most interesting era of events. And every thing indicated that, with all its rich advantages of increasing light and civilization, that era was to open a period of terror and devastation to the *Papal see*. Great generals were raised up. Most ambitious rivals came to the thrones of the most powerful nations. Charles V, king of Spain, was elected to fill the Imperial throne of Germany. And he was formed with powers and ambition, and accommodated with dominions and opportunity, to be a *scourge to man!* Francis I, who had been a violent competitor with Charles for the Imperial crown, and was his powerful rival, was on the throne of France. Henry VIII, ready to unite in any object of enterprise and ambition, was king of England. And Solyman, formed for war and enterprise, was emperor of the Turks. Such a preparation of executioners of the Divine judgments, could not have risen, and been placed in their posts, without vast design in Providence. And it is allowed that a new era of most important affairs commenced with the sixteenth century, after the long reign of darkness and Papal superstition. Dr. Robertson remarks, "Accordingly the sixteenth century opened with the certain prospect of its abounding with great and interesting events."* And such events did in fact take place. The Pope himself (till now unshaken, as superior to all danger) in the view of these preparations, trembled, and predicted the approaching ruin of the Papal see! as will be noted under the next vial. To this period then we must look, for the commencement of the vials of Divine wrath on the Papal beast.

And when this apparatus, which has been hinted, and will more fully appear under the next vial, was prepared, the first most natural and necessary step would be, to draw the curtain, to *expose* the wicked delusions of the system now destined to ruin; and that God's

*Hist. Ch. V, vol. i, p. 145.

elect might be called out of that sinking Sodom. This must have been the design of the first vial.

Accordingly this scene opened. Martin Luther, a pious Augustine monk, a man of prime natural and acquired abilities, remarkably fitted by Providence for the purpose, and a professor of philosophy in the university at Wittemberg, became disgusted and alarmed at the impious sale of indulgences, and openly preached against it in 1517. This was a few years before Charles V came to the Imperial throne. This most licentious and abominable practice of Pope Leo X, of vending pardons for all past sins, and liberties to commit any sins in future, for certain sums of money, and conveying official diplomas, sealing the pardon and indulgences in the name of Christ, was the occasion of opening that series of evils to the Papal see, which was to issue in its total ruin. Luther raised his warning voice against this wickedness; and was led on to discover and expose all the abominations of the Papal system. Others followed him. And their success was astonishing. I cannot in this short work, and *need* not, give the history of the reformation. I shall only hint some things, in which it will appear, that the man of sin now received a deadly wound, in the exposure of the abominations of his system, which was now presented to the nations as a noisome, grievous ulcer.

Great attention was soon paid to the preaching of Luther. Some of the first characters in Germany had been inwardly vexed, that such vast sums of property were collected from among their people for indulgences; that the people were thus drained of their money at such expense of their morals; and all under the cloak of religion. And the intrigues, oppressions and licentiousness of many of the ecclesiastical German princes, and of the Papal clergy, had been a source of vexation. These things prepared people to listen to the preaching of Luther. And his proselytes became numerous. After some fruitless attempts of the Papal party to silence Luther, and to extinguish his light, the Pope published against him a bull of excommunication, and demanded that the law against heretics should be

executed upon him. Upon this Luther declared the Pope to be the *man of sin*; and publicly burnt the Pope's bull against him, and his own Papal books. At the diet of German princes at Worms, called to suppress the new religious commotions, the emperor Charles labored to procure the destruction of Luther. Upon this Luther retired for a season from public view, and translated the Bible into the German language; which was of infinite service to the reformation. The wars, which soon broke out between the emperor and the king of France, of which Italy was the bloody theatre, for a long course of years, (as will be noted in the next vial) prevented both the Pope and the emperor from being able to crush the reformation. Providence designed that the Pope should have other business to engage his attention; being placed between two fires, warring and intriguing, sometimes on the one side, and sometimes on the other, of the two great rival champions of Europe, Charles and Francis; and in continual scenes of danger and vexation. The same cause prevented the emperor from being able to oppose the reformation to any effect. So urgent and precarious were the affairs of Charles abroad, that he viewed it bad policy, if not dangerous, to provoke those German princes, who had favored the cause of the reformation. And indeed Charles himself, being often embroiled with the intrigues and power of the Pope uniting with the king of France against him, as often secretly rejoiced to see the abominations of the Pope exposed and his influence thereby curtailed. And at times Charles himself, (as great a catholic bigot as he was to the last) was not wanting to put a helping hand to expose the Pope's duplicities and wickedness. As an instance of this; upon the Pope's publishing an angry brief against Charles, as a reason why the former had united with the king of France against him, Charles published a long reply, in which he enumerates many instances of the Pope's ingratitude, deceit, and ambition. He at the same time wrote to the college of cardinals, complaining of the Pope's partiality and injustice; and requiring of them, that if the Pope still refused to call a council,

to attend to the affairs of the reformation, (which he had hitherto refused to do, choosing rather to attempt to crush it by dint of power) they should show their concern for the peace of the Christian church, "*so shamefully neglected by its chief Pastor,*" by summoning a council in their own names. This manifesto, but little inferior to Luther's charges against the Pope, flew over Germany, and did much toward confirming the charges of the reformers against the Papal corruptions. Many great and free cities of the first rank openly embraced the reformed religion.

Great advantages were on the side of the reformers. Says Dr. Robertson, "Erudition, industry, accuracy of sentiment, purity of composition, even wit and raillery, were almost wholly on the side of the reformers, and triumphed with ease over illiterate monks, whose rude arguments, expressed in a perplexed and barbarous style, were found insufficient for the defence of a system of errors, for which all the arts and ingenuity of later and more learned advocates have not been able to palliate."* Erasmus of Rotterdam, a great wit, and of the first rate attainments in the literature of that day, was educated for the church. But discovering the abominations of the Papal system, he turned all the torrent of his popular, satirical acumen against those abominations. The landgrave of Hesse, the electors of Saxony and Brandenburg, the dukes of Brunswick and Lunenburg, and the prince of Anhalt, embraced and patronized the reformed religion. The Pope demanded a diet, to destroy Luther, and crush the reformation. But the princes informed him, that they could not comply with his order; *for a reformation was absolutely necessary*; and so many had embraced the reformed religion, that it would be dangerous to use any violence against them. This diet of the princes assembled at Nuremberg, now drew up a remonstrance of an *hundred* articles, against the corruptions and abominations of the Papal see. The Pope's nuncio perceiving what the diet were doing, and finding himself unable to pre-

*Hist. Ch. V, vol. ii, p. 155.

vent it, fled abruptly from the city, even without taking leave of the diet, lest he should have to be the bearer of a message, which would be so painful to the court of Rome. The ecclesiastical princes also withdrew from a business, in which they, as well as their whole system of Papal corruption, were so deeply implicated. The secular princes united in their remonstrance of an hundred charges. They are too long to be enumerated. "They complained of the sums exacted for dispensations, absolutions, and indulgences; of the expense arising from law-suits, carried on by appeals to Rome; of the innumerable abuses occasioned by reservations, commendams, and annates; of the exemption from civil jurisdiction, which the clergy had obtained; of the art, by which they brought all secular causes under the cognizance of the ecclesiastical judges; of the indecent and profligate lives, which not a few of the clergy led;"—and of many other particulars, which had long tortured the people of Germany, and had prepared the way for the quick reception and progress of the doctrines of the reformers. And the diet concluded their remonstrance by announcing, "that if the holy see did not speedily deliver them from these intolerable burdens, they had determined to endure them no longer; and would employ the power and authority, with which God had entrusted them, in order to procure relief."* Thus the Pope was utterly defeated. The diet, instead of *destroying* Luther, and *crushing* the reformation, took a most effectual step to widen the *sore* upon the men who had the mark of the beast, and who worshipped his image, by exposing the *intolerable wickedness* of their system; and doing it with such authority, as to add an amazing weight to the event.

These things opened the eyes of the people with a rapidity, which might be expected in such a case. And hundreds of thousands were astonished to behold the *filthy depravity* of the system, which had so long been held in the highest veneration. To add to the grievousness of the *sore*, and to give the most deadly force to

* Hist. Ch. V, vol. ii, p. 273.

the exposure of Papal corruption, Pope Adrian, who succeeded Leo X, most frankly acknowledged and bewailed these corruptions, and engaged to do all in his power to reform them: Upon which his clergy at Rome were highly offended, and complained that he was betraying their interest. Adrian suddenly died. And there was boldly fixed to the door of his chief physician in capitals, "*To the deliverer of his country.*" Thus acknowledging, and rejoicing, that the Pope, who was betraying the corruptions of the Romish see, was hurried out of the world with murderous design! These things added to the horror already excited at Papal corruption.

Most of the princes of Germany, who had favored the reformation, established that worship of God in their territories, which they approved; and suppressed the rites of the Papal church. Almost half the Germanic body revolted from the Papal see. And in the cities, which followed not this example, the Papal authority was much weakened. The emperor was troubled at the prevalence of the reformation. He viewed it unfavorable to that plan of dominion over the princes of Germany, which he had secretly in view. And the tolerance, which the urgency of his affairs abroad had obliged him to give to it, had offended the Papal powers. Charles therefore assembled the diet at Spire in 1529, and demanded of them an order, that the innovations of religion should spread no further among those, who were now Papists, till a meeting of a general council. After much debate, a majority of votes was obtained in the diet for this purpose. Upon this, the elector of Saxony, the margrave of Brandenburg, the landgrave of Hesse, the duke of Lunenburg, the prince of Anhalt, with the deputies of fourteen Imperial and free cities, entered their solemn *protest* against the decree, as unjust and impious; and they hence obtained the name of *Protestants*.

The Pope and Charles, upon making a temporary peace, agreed to exert themselves to suppress the reformation. The diet of Augsburg was accordingly called. Melancthon there drew up a confession of re-

ligion as soft and inoffensive as was possibly consistent with the views of the reformers. But the Popish clergy objected to it. And the divines in the reformation would come no lower. Charles turned from them to the princes of the reformation. But they were no less zealous, than were the divines. The emperor then obtained a vote of the majority of the diet, (there being many ecclesiastical princes in it) condemning the tenets of the reformers, and containing things of a threatening aspect. The Protestant states upon this were alarmed: and they assembled at Smalkalde, and formed a solemn league of defence. They also formed an alliance with Francis, king of France, and Henry, king of England; who confederated with them, not indeed to favor the reformation; but to cramp their great rival Charles. Upon this the emperor was alarmed, and became more moderate. And as the Turks were now threatening him, he formed terms of pacification with the Protestants at Nuremberg, which were ratified at the diet of Ratisbon, agreeing, that the laws in force against the Protestants should be void; and all should enjoy liberty of conscience, until a general council, which Charles engaged should be called if possible within six months. The emperor had often proposed to the Pope to call a council to sit in Germany, to settle their religious disputes. But the Pope had ever been reluctant. He doubtless understood, better than did the emperor, that his affairs could not endure such an investigation; and especially of a council sitting in *Germany*, where all the Protestant divines had a right to attend and act. The Pope wished rather to crush the reformation by dint of power. And the Protestants had good reason to believe that Charles designed to attempt the same, if more peaceful means proved ineffectual. They therefore renewed their league of Smalkalde in 1535; and it was signed by the elector of Saxony, the duke of Brunswick, the landgrave of Hesse, the duke of Wurtemberg, the dukes of Pomerania, the princes of Anhalt, the counts of Mansfield, the count of Nassau, and by the deputies of twenty

four free cities.* We here learn to how great a degree the *sore* on the men, who had the mark of the beast, became offensive; and to how great a degree, the abomination of the Papal system was unfolded.

The Pope, that he might crush the reformation with a better grace, set about a reformation in his own system. He deputed a number of cardinals and bishops to inquire into the abuses and corruptions of the Romish court; and to propose the best method of correcting them. In this duty they were reluctant, slow, and remiss. Defects they touched with a gentle hand, afraid of probing too deep into the dismal *sore*. But many enormities they could not but expose; while the remedies suggested were wholly inadequate, or were never applied. The report of these deputies was designed to be kept a secret in the court of Rome. But it got air. It reached Germany. It was made public. And it afforded the Protestants ample matter for reflection and triumph. This added weight to the remonstrances of the reformers. And it evinced, that it was in vain to expect a reformation from the Catholics; who (as Luther on this occasion expressed it) "piddled at curing warts; while they overlooked, or confirmed *Ulcers*." How *striking*, that Luther himself, in expressing what was discovered in the Papal see, should, without any view of the language of the first vial, use the *very word* there used! The word there translated *sore*, in the original is *ελκος*, from which the English word *ulcer* is derived. Luther discovered a noisome and grievous *sore* on the men, who had the mark of the beast.

The depth and rankling nature of this *sore* upon the men, who had the mark of the beast, appeared in the attempts made by the Pope and the German emperor to crush the Smalkalde league. However long Charles had dissembled his designs, and however long his wars abroad had prevented his being able to use violent means to crush the reformation, he still carried the purpose in his heart, if other means should prove ineffectual. And as he

*Hist. Ch. V. vol. iii, p. 89.

found a cessation of his wars abroad about the year 1547, he made his arrangements to carry his purpose into effect. But his designs being perceived by the vigilant Protestants, they with incredible celerity made their arrangements to meet him. And notwithstanding Charles, by his fair protestations of having no design against the Protestant religion, but only to crush a political faction, had caused many Protestant cities to remain neutral, and some even to join with him, he in a short time found 70,000 foot and 15,000 horse in arms against him, with 120 cannon, 8,000 beasts of burden, and 6,000 pioneers. The emperor was astonished at their numbers and force! But for want of experienced generals, and through the treachery of Maurice, to whom the elector of Saxony had committed the care of his dominions in his absence, as well as through the superior generalship of Charles, this army of the reformers was soon dispersed. And Charles for a time thought he was going to effect his purposes, both of crushing the reformation, and of destroying the liberties of Germany. But such were the numbers and zeal of the reformers, and such their view of the abomination of Popery, that his attempts proved vain. Maurice, who had deserted the Protestants, now became alarmed for the liberties of Germany; and in a plan of deep policy he out-generalled Charles, rescued both the cause of the Protestants, and the liberties of Germany out of his hands, and brought about the peace of Passau, in 1552, which was confirmed in the diet of Augsburg, in 1555; and which formed the basis of the religious peace in Germany. The following are chief articles of this recess: "That such princes and cities, as have declared their approbation of the confession of Augsburg, shall be permitted to profess the doctrines, and exercise the worship, which it authorizes; without interruption or molestation from the emperor, or the king of the Romans, or any power or person whatsoever: That the Protestant powers on their part shall give no disquiet to the princes and states, who adhere to the tenets and rites of the church of Rome: That for the future no attempt shall be made

toward terminating religious differences, but by the gentle and pacific methods of persuasion and conferences: That the Popish ecclesiastics shall claim no spiritual jurisdiction in such states, as receive the confession of Augsburg. That such as had seized the benefices or revenues of the church, previous to the treaty of Passau, shall retain possession of them, and be liable to no prosecution in the Imperial chamber on that account. That the supreme civil power in every state shall have right to establish what form of doctrine and worship it shall deem proper; and if any of its subjects refuse to conform to these, the government shall permit them to remove, with all their effects, whithersoever they shall please. That if any prelate or ecclesiastic shall hereafter abandon the Romish religion, he shall instantly relinquish his diocese or benefice; and it shall be lawful for those, in whom the right of nomination is vested, to proceed immediately to an election, as if the office were vacant by death or translation, and to appoint a successor of undoubted attachment to the ancient system."* No doubt there are defects in this instrument, in point of religious liberty. But when we consider *when, where, by whom, and in favor of whom* it was confirmed, we see in it the death wound of the Papal beast, and a discovery of the rottenness of the Romish system, which must have issued in its ruin. The above articles extended only to those of the reformers who embraced the confession of Augsburg. Consequently the followers of Zuinglius, and of Calvin, who viewed that confession as too soft toward the Catholic interest, remained without any legal protection from the rigor of the law against heretics, till the treaty of Westphalia, nearly a century after that of Augsburg. And in France, and other Papal countries, that compact afforded no protection to the Protestants.

But the reformation spread into other countries with amazing rapidity. The Pope himself now felt the fatal nature of his wound; and he languished under

*Hist. Ch. V, vol. iii, p. 181.

it. Of the council of Bologna, called to deliberate on their wretched affairs, after a broken, unavailing session, Dr. Robertson remarks, "The Pope had no choice, but to dissolve an assembly which had become the object of contempt, and exhibited to all Christendom a most glaring proof of the impotence of the Romish see."* The emperor Charles himself took an occasion from the above incident to stigmatize the Pope, and to endeavor to render him odious even to all zealous Catholics. And various things occurred which did in fact render him odious to the Papal, as well as Protestant world; particularly the following incident. Pope Julian bestowed the cardinal's hat (the most sacred official gift in his power) on one *Innocent*, an obscure youth of about 16 years of age, known by the name of the *ape*; because he took the care of an ape in his master's family. Upon this strange occurrence, Dr. Robertson remarks; "In an enlightened age, when by the progress of knowledge and philosophy, the obligations of duty, and decency were better understood, when a blind veneration for the Pontifical character was every where abated, and one half of Christendom in open rebellion against the Papal see, *this action was viewed with horror.*" Libels filled even Rome itself, satirizing the Pope upon this conduct; and imputing it to a horrible, nameless passion, which the Pope was supposed to have indulged toward this youth.

Pope Julius III, brought indelible disgrace on the Pontifical chair. While his nuncio Morono was laboring by his direction at the diet of Augsburg, to set aside the peace of Passau, which has been noted as in favor of the Protestants, the Pope was at the same time wallowing in *licentiousness* in his capital at Rome. Through excessive indulgence he had become averse to all serious business. An application which required attention to business was made to him, which he wished to avoid; for which purpose he feigned himself sick. And to give plausibility to his pre-

* Hist. Ch. V, vol. iii, p. 457.

tence, he *retired*, and altered his *diet*. This course in fact brought on a sickness, of which in a few days he died! Thus while the Protestants were trembling at the intrigues of his nuncio in the diet of Augs-burg, the Pope was suddenly snatched out of time by his own mean artifice: Upon which his nuncio left the diet, and hastened to Rome, to be present at the elec-tion of a new Pope; and the peace of Passau was con-firmed. What an exposure of the deadly corruption of that system! No wonder indeed, that hundreds of thousands hastened to flee out of it, as from a house infected with the plague! For the exposures of this Pa-pal corruption, flew like lightning over Europe, and suddenly broke the enchantments of superstition, in which millions had been miserably enslaved. Upon this Dr. Robertson remarks; “The charm, which had bound mankind for so many ages, was broken at once. The human mind, which had continued long as tame and passive, as if it had been formed to believe what-ever was taught, and to bear whatever was imposed, roused of a sudden, and became inquisitive, mutinous, and disdainful of the yoke, to which it had hitherto submitted. The wonderful ferment and agitation of mind (which at this distance of time appears unac-countable, or is condemned as extravagant) was so general, that it must have been excited by causes, which were *natural*, and of *powerful efficacy*. The kingdoms of Denmark, Sweden, England, Scotland, and almost one half of Germany, threw off their allegi-ance to the Pope, abolished his jurisdiction within their territories, and gave the sanction of law to modes of discipline and systems of doctrine, which were not on-ly independent of Papal power, but hostile to it. Nor was this spirit of innovation confined to those coun-tries, which openly revolted from the Pope. It spread through all Europe, and broke out in every part of it with various degrees of violence. It penetrated early into France, and made quick progress there. In that kingdom the number of converts to the opinions of the reformers, was so great, their zeal so enterprizing, and the abilities of their leaders so distinguished, that

they soon ventured to contend for superiority with the established church, and were sometimes on the point of obtaining it. In all the provinces of Germany, which continued to acknowledge the Papal supremacy, as well as in the low countries, the Protestant doctrines were secretly taught, and had gained so many proselytes, that they were ripe for revolt, and were restrained merely by the dread of their rulers from imitating the examples of their neighbors, and asserting their independence. Even in Spain and in Italy symptoms of the same disposition to shake off the yoke, appeared. The pretensions of the Pope to infallible knowledge and supreme power, were treated by many persons of eminent learning and abilities, with such scorn, or attacked with such vehemence, that the most vigilant attention of the civil magistrate, the highest strain of Pontifical authority, and all the rigor of inquisitorial jurisdiction, were requisite to check and extinguish it.”*

Who then can doubt but this fatal wound given to the Papal power, this sudden and most astonishing exhibition of the filthy abomination of the Papal see, fulfilled a vial of the wrath of God on that corrupt system? And who can doubt but this was the *first vial*, which was to operate as a noisome, grievous sore upon the men who had the mark of the beast, and who worshipped his image? With such a rankling, deadly *sore* they *indeed did languish*, under the development of the abominations of their system, and under the progress of the doctrines of the reformation. *The Lamb now appeared on mount Zion*; (Rev. xiv, 1;) or Christ appeared in his Church, for the salvation of his cause; and for the confusion of his enemies. This his appearance marked the commencement of a new era of judgments upon the wicked. And they have never found any thing like a healing. The total filthiness of their system stands exposed before the nations, as in the light of the meridian sun. And this event was the first fatal stroke toward their destruction!

* Hist. Ch. V, vol. iv, p. 320.

THE SECOND VIAL.

And the second Angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. (Rev. xvi, 3.)

As by the earth, on which the contents of the first vial were discharged, is to be understood the corrupt system of the Papal hierarchy; by the sea in the second vial we are to understand the multitudes of people in the most central parts of the Papal dominions. *I will show thee the judgment of the great whore, that sitteth upon many waters. The waters, which thou sawest, where the whore sitteth, are people and multitudes, and nations and tongues.** Here probably we are presented both with the sea in the second vial, and the rivers and fountains of water in the third. The two vials, the second and third, divide them into sea, and rivers and fountains of water. By the sea then in this second vial, we are naturally led to understand the most central parts of the Papal delusion. *Italy* first presents itself, as entitled to this symbolic appellation. And probably the great Papal nations bordering upon it, Germany, France, and possibly Spain, are to be viewed in a sense included in this sea, as the *instruments* of the judgment of this vial. There appears a fitness in symbolizing *Italy* by *the sea*. At the commencement of the sixteenth century it was a great collection of different states and governments, of jarring and contending interests. This remark indeed held true of the great Papal nations bordering upon *Italy*, which were in a sense included in the sea in this vial, as the *instruments* of the judgment. Those great Papal nations locally united, may be viewed as being at that time a vast collection of contending interests, both as great nations in relation to each other; and as containing partial, discordant interests in each nation, which grew out of the peculiar circumstances of the feudal times. These

* Rev. xvii, 1, 15.

jarring, internal interests, without any common principle of strength sufficient to unite them, much resembled the tempestuous sea. "In the German empire (says Dr. Robertson) which was a confederacy of princes, of ecclesiastics, and of free cities, it was impossible that they should incorporate thoroughly."* In Germany and Italy the education of ecclesiastics, and their genius and connexion with the court of Rome, rendered them so different from the other princes, that it was a source of jealousy and discord. Consult the hundred articles of grievance, presented to the Pope by the diet of Nuremburg, and the discordant nature of these national materials strikingly appears. There is then a fitness in their being symbolized by the sea. And another more general reason why they should be thus represented, was the tumultuous state into which they were thrown, in consequence of the judgments of this vial. Great nations in the effervescence occasioned by wars and judgments, are abundantly represented in sacred Writ, by the *sea*.†

It has been supposed that the turning of this sea to blood, by the contents of the second vial, and the turning of the rivers and fountains of water to blood by the third vial, are in allusion to that plague on Egypt, in which the rivers and fountains of water were turned to blood, so that every thing in them died. But the events were to be fulfilled no doubt by desolating wars.

It has already been stated, that a long train of providential circumstances had been preparing the way for the sixteenth century to commence with the certain prospect of its abounding with most interesting events. The invention of gunpowder, and of fire-arms; the keeping of regular standing armies; and extending the prerogatives of the crown, or the better organization of national governments, so that the force of a nation might be brought into action at the pleasure of an ambitious sovereign; these things, together with a cluster of the most powerful and ambitious potentates

* Hist. Ch. V, vol. i, p. 220.

† See page 258, of this Dissertation.

coming to the thrones of the great nations bordering upon Italy, indicated the most bloody and dismal events as about to commence.

Charles V was born in 1500. Upon the death of his father Philip, archduke of Austria, he became heir to the crown of Spain. And upon the death of his grandfather Maximilian, emperor of Germany, Charles and Francis I, the powerful monarch of France, became competitors for the Imperial crown. Upon which Dr. Robertson remarks; "Pope Leo X trembled at the prospect of beholding the Imperial crown placed on the head of the king of Spain and of Naples; and foretold that the election of either *Charles* or *Francis* would be fatal to the independence of the holy see, to the peace of Italy, and perhaps to the liberties of Europe."* The Pope himself saw an apparatus of fatal judgments; and he trembled! And events soon showed, that he did not tremble in vain. Charles was elected to the Imperial dignity; at which Francis felt all the chagrin and rage of a haughty, disappointed rival. These two haughty potentates soon commenced tremendous preparations for war, and "Italy (says Dr. Robertson) soon became the theatre, on which the greatest powers of Europe contended for superiority."† And till about the year 1559, its fairest provinces were turned into fields of carnage and blood. In but little short of *twenty* successive campaigns in Italy, (contending for Milan, Naples, and for *one* Italian state and *another*,) Charles and Francis, those mightiest potentates of Europe, exerted themselves to the utmost for victory. Sometimes success crowned the arms of *one*, and sometimes of the *other*. The Pope was found intriguing between them; sometimes in alliance with the one, sometimes with the other; but generally between two fires; and in danger, vexation, and distress!

Here it may be proper to remark, that the second vial was not deferred till the first was finished. The events of the *first* had but fairly commenced, when

* Hist. Ch. V, vol. i, p. 70, 71.

† Ib. p. 139.

the second began to be poured out. A most celebrated modern author observes; "It is no where said, that each vial is emptied, before its successor begins to be poured out. Hence it is not unreasonable to conclude that two or more of the vials may be pouring out at the same time, though the effusion of one commence before that of the other."* Although the two first vials be of natures wholly different, yet the second soon commenced, to aggravate the effects of the first. Here the wisdom and mercy of God appeared. By the events of the second vial, God furnished employment for the powerful enemies of the reformation; and thus prevented their being able to withstand the effects of the first vial. Although the first vial began to be poured out for a course of years before the second, yet the two were to be poured out for the most part collaterally. The discovery of the surprising impositions of the Papal see, was to be made, and was to progress. While at the same time a train of sore judgments, from causes entirely foreign, for the most part, from those of the reformation, were to attend, both to exhibit the wrath of Heaven against the man of sin; and to protect the reformers and the reformed from his fury till their cause should be established. There can be no rational objection against this opinion, of the two vials being poured out at the same time. The reformation was not of a nature to come to a close, before the effusion of the succeeding vial should commence. It was to progress for centuries, till Popery should be no more. Other vials then, if they are poured out at all, must be poured out collaterally with it. And if so, what objection can be made to the effusion of its successor commencing *soon* after the effusion of the first? The nature of the case shows the necessity of such an event, and the goodness of God in it. Were a man to order his son to throw off the cover from a nest of vipers, would he not be ready at the same time, with his proper implements, to begin their destruction, and thus to prevent their de-

* Faber, vol. ii, p. 199.

stroying his son? We find the *times* of the seals; and of the trumpets. But we do not think it necessary to find all the effects of one to have *ceased*, before the succeeding one commences; nor to find equal distances of time between them. Their distances were *unequal*; and their effects often collateral.

We find in history, that after Charles V was elected to the Imperial crown, he was urged to repair speedily to Germany, on account of the innovations in religion, which were progressing there. "Unknown opinions concerning religion (says the historian) had been published, such as had thrown the minds of men into an universal agitation, and threatened the most violent effects." And "the new opinions concerning religion made such rapid progress, as required the most serious consideration."* Accordingly, as soon as Charles arrived at Germany, he called a diet of the princes at Worms, we are informed, "to concert the most proper measures for checking the progress of those new and dangerous opinions, which threatened to disturb the peace of Germany, and to overturn the religion of their ancestors."† Now had not Charles and the Pope been diverted from this object, by the tremendous scenes of war, which soon opened upon them in Italy, and kept them employed till the work of the reformation became established, *the reformers must soon have been crushed*. Humanly speaking, the events of the first vial could not have produced their designed effect, without the concurring aid of the judgment of the second. For which reason, as we may believe, the second vial was not deferred for that proportionable length of time, which might otherwise have been expected, when the whole seven were to occupy the space of several centuries. When these things are considered, I trust no objection will arise to the explanation given of these two vials, from the partial synchronism of their events.

To trace in order the events, which I apprehend relate to the second vial, would be to write a long history. I shall mention only a few of those events. Let any

*Hist. Charles V, vol. ii, pp. 66, 89. †Ib. p. 103.

one peruse the history of that period, given by Dr. Robertson, and he will not doubt whether the events were of sufficient *magnitude* to answer to the second vial. For but little short of 40 years we find an almost continual series of wars, of which Italy was chiefly the bloody theatre. The powers engaged were, the emperor of Germany, (who was at the same time king of Spain and of Naples) the king of France, the Pope, the emperor of the Turks, the king of the Romans, of Hungary and Bohemia, and more than once the king of England. Terrible battles were fought. And all the calamities of sieges and captivities, and all those evils usually attendant on furious wars, were experienced in Italy. The Pope himself met with rough treatment. He was more than once a prisoner; and his capital was plundered. Cardinal Pompeo Colona, a disappointed rival of Pope Clement, instigated by the Imperial ambassador, while the Pope was engaged with Francis against the emperor, seized the gates of the Pope, at the head of an army, and dispersed his guards. The Pope fled to the castle of St. Angelo; which was immediately besieged. The palace of the Vatican, the church of St. Peter, and the houses of the Pope's ministers and servants, were plundered. The Pope capitulated; being forced to agree to grant his cardinal a full pardon for all this conduct, and to withdraw his troops from the confederate army then at Lombardy. Not long after, Bourbon, who had fled disgusted from the king of France to the emperor, and had been made general of the Imperial army in Italy, and duke of Milan, marched at the head of 25,000 veteran troops toward Rome. They had been rendered desperate by want of money and provisions. And without the knowledge of Charles, they engaged in this expedition. The Pope then at war with the emperor, became alarmed, and speedily formed a treaty with Lannoy, another Imperial general, in which he agreed to a suspension of arms for eight months, and to pay 60,000 crowns toward the support of the Imperial army. Upon this, the Pope thought all was safe, and disbanded his troops. This credulous conduct his generals imputed to infatuation. Be it so,

it was designed to aid his unprecedented calamity! *Quem Deus vult perdere, prius dementat.* Lannoy informed Bourbon of the armistice which he had concluded with the Pope; and desired him to turn his arms against Venice. But Bourbon's hungry and half naked troops, elated with the idea of plundering Rome, would not be diverted from their object. And Bourbon himself discovered little or no inclination to control them. They continued their march. The walls of Rome were scaled. Bourbon fell by a ball from the ramparts. His soldiers took the city. The Pope, thirteen cardinals and others, fled to the castle of St. Angelo. On his way thither, the Pope "saw his troops flying before the enemy, who gave them no quarter; and heard the cries and lamentations of the citizens of Rome."* It is impossible to describe the horrors of the scene, which followed. Whatever a city taken by storm can dread from military rage, unrestrained by any leader, "whatever excesses the ferocity of the Germans, the avarice of the Spaniards, or the licentiousness of the Italians could commit, these wretched inhabitants were obliged to suffer." Churches, palaces, and the houses of private persons, were plundered without distinction. No age, character, or sex, was exempt from injury. Cardinals, nobles, priests, matrons, virgins, all were a prey to a brutal, enraged soldiery, deaf to every call of humanity. Nor did these outrages cease, as is usual in places taken by storm, when the first rage is over. Those 25,000 armed plunderers had the undisturbed possession of that vast wealthy city for several months; in which time their brutality scarcely abated. Their booty in ready money amounted to a million of ducats.† And what they raised by ransoms and exactions, far exceeded that sum. Dr. Robertson observes, that though Rome had been taken at several different times, by the northern barbarians in the fifth and sixth centuries, it was never treated with so

*Hist. Ch. V, vol. ii, p. 369.

†Ducat, a coin struck by dukes; in silver 80,75; in gold 9s.6d. sterling.

much cruelty by the Huns, Vandals, and Goths, as it experienced at this time.* Here let the reader be remained, that expositors suppose the first and second trumpets, (the fiery hailstorm upon the earth, and the burning mountain cast into the sea†) to have been fulfilled by those sackings of Rome to which Dr. Robertson here refers. And if Rome experienced greater severity under the ravages of Bourbon's army, than in those ancient calamities which fulfilled the first and second trumpets, surely this scene under Bourbon's army, together with those furious wars, which for nearly half a century shook Italy, Germany, and France, cannot be esteemed too diminutive to have fulfilled the second vial.

While the Pope and his cardinals were confined in the castle of St. Angelo, and Bourbon's army were plundering Rome, the duke of Urbino advanced with an army of Venetians, Florentines, and Swiss, in the pay of France, sufficient to have relieved the Pope, and to have driven the army of plunderers out of Rome. The Pope from the ramparts of his castle beheld the advance of those troops at a distance, and leaped for joy, imagining relief was now at hand. But the duke of Urbino, having a private pique against the Pope, on coming in sight of Rome, pronounced the attempt to rescue the city too hazardous; and he wheeled his army, and retired; and thus left the Pope and Rome in all their wretchedness.

The Florentines rose in insurrection against the government of the Pope, declared themselves a free people, broke in pieces the statues of Leo X, and of Clement, the then present Pope, and established their ancient popular government. The Venetians also seized Ravenna, and other places belonging to the church. And the dukes of Urbino and Ferrara seized property belonging to the Pope, whom they now considered as irretrievably ruined. Also Lannoy, Moncada, and the marquis del Guesto, three Imperial generals then in Italy, at the head of all the troops they could assemble

*Hist. Ch. V, vol. ii, p. 370. †Rev. viii, 7, 8.

in Naples, marched to Rome; not to relieve, but to add to its distresses. This army, envying the wealth of their companions, who had plundered the city, imitated their conduct, and with the utmost rapacity gathered the gleanings, which had escaped the avarice of Bourbon's army. The Pope in the castle of St. Angelo, after being reduced by famine, and feeding on asses' flesh, capitulated; agreeing to pay his besiegers 400,000 ducats; to surrender to the emperor all the places of strength belonging to the church; and to give hostages; and himself to remain a prisoner, till the articles of capitulation should be fulfilled. The Pope was accordingly delivered to the care of Alarcon, who had some years before been the keeper of Francis I, the monarch of France, while he was a prisoner to the emperor. After an imprisonment of six months, the Pope procured his liberty, by the additional sum of 350,000 crowns.

The emperor, when he came to hear of these things, feigned deep mourning and sorrow. But he was inwardly pleased, because the Pope had excited and headed a coalition against him, consisting of the Pope, the king of France, and the king of England. All Christendom were struck with horror at a view of the violence offered to his holiness, and the plundering of Rome. The emperor afterwards came to Rome, restored to the Pope the church lands, and treated him with some apparent respect, that he might seem to make some amends for such indignities.

It has been before hinted that Solyman the magnificent, on the Ottoman throne, seemed to have been raised up in Providence to aid the same work of judgment, with Francis and Charles. We accordingly find him, with fleets and armies, repeatedly, annoying those great Papal nations, at this period. He attacked Hungary with an army of 200,000 men, and a fleet of 400 sail, and took Belgrade and Rhodes. A second time he invaded Hungary with 300,000 men. An army of 30,000 Hungarians and Bohemians undertook to meet him, led by the monk, archbishop of Golocza, in his pontifical dress. They fought at

Mohacz. The Catholic army was cut in pieces. The flower of the nobility, and more than 20,000 of the Hungarians fell. Hungary was overrun; and nearly 200,000 persons were by the Turks carried into captivity. Solyman not long after laid siege to Vienna with an army of 150,000 men. Naples was ravaged by the Turkish admiral Barbarossa. Rheggio in Italy was plundered and burnt by a Turkish fleet of 110 gallies. The same fleet the next spring ravaged the coasts of Naples and Tuscany. In Hungary the Turks defeated the Germans in a great battle at Essek on the Drave. And repeatedly was the Turkish emperor in alliance with the king of France against the emperor.

The civil wars, which broke out in Italy and Germany, were far from being of a trifling nature. The events in consequence of Charles's undertaking to violate the league of Smalkalde, were not without terror and blood. The subsequent war of Maurice, in which he out-generalled Charles, and wrested the rights of the German Protestants, and the liberties of the empire, out of his hands, was a heavy judgment upon the Papal see. Maurice and the landgrave of Hesse had before had a civil war with Henry of Brunswick, in which the latter was subdued. Albert of Brandenburg, one of the confederates under Maurice for humbling the emperor, conceived the wicked design of forming for himself an empire. And after the emperor and Maurice had made peace, Albert continued in arms, and made awful ravages in the empire. He turned his army of veteran desperadoes against the ecclesiastical states, which, with various cities on the Rhine, he ravaged and plundered with wanton barbarity. A league of princes was formed against him. An army was raised, and Maurice was appointed their general. The two armies, of 24,000 each, met. The battle was obstinate and bloody. Maurice was slain; and many of his first officers. But the vile Albert was defeated. Soon however he was in the field again with 15,000 men. Another bloody battle was fought. Albert was vanquished, and his army dispersed.

Two expeditions Charles made into Africa: The first to drive Barbarossa from Tunis, and to restore Muley Hascen; and the second against Algiers. In the latter we see much of the tremendous judgments of this period. In this view I will give a sketch of it. Charles embarked late in the fall of 1541, with a great army and fleet, containing the flower of the Italian youth. He landed at Algiers, and prepared to attack the city. But a most furious storm came on; and the scenes, which followed were dreadful. The powder of the assailing army was wet; their matches were extinguished. The ground became soft, and almost covered with water. They had no shelter from the tempest. The soldiers were wet, numb, and almost dead with the cold rain. In this situation a sally was made upon them from the city. Many of them were killed, and the rest driven back. A dreadful consternation was excited. "But all feeling or remembrance of this loss and danger (says the historian) were quickly obliterated, by a more dreadful as well as affecting spectacle. It was now broad daylight, after a most dismal night. The hurricane had abated nothing of its violence; and the sea appeared agitated with all the rage, of which that destructive element is capable. All the ships, on which alone the army knew their safety and subsistence depended, were seen driven from their anchors; some dashing against each other; some beat to pieces on the rocks; many forced ashore; and not a few sinking in the waves. In less than an hour 15 ships of war, and 140 transports with 8,000 men were destroyed. And such of the unhappy crews as escaped the fury of the sea, were murdered without mercy by the Arabs, as soon as they reached the land. The emperor stood in silent astonishment, beholding this fatal event, which at once blasted all his hopes of success, and buried in the deep the vast stores, which he had provided for the annoyance of the enemy, and for subsisting his own troops."* The admiral with much ado got word to Charles, that he must repair with his remaining forces

*Hist. Ch. V, vol. iii, p. 227.

to cape Metafuz, as it was impossible to find a harbor for his few remaining vessels short of that place. In this miserable state therefore his shattered troops had to perform a *three days march*. They had not a moment's time to lose. It seemed impossible for them to reach the destined place. But they had no choice between this, and certain death. They therefore in the most miserable plight set forth. They were harassed, day and night, by the Arabs. They were dispirited; subsisting chiefly on roots and berries, with a little horseflesh; wading over brooks to their chin; and their way almost unpassable. Many were killed. Many perished by famine. And many through fatigue *sunk down and died* by the way. The few, who reached the place, were taken on board, and returned to Italy. Doria their admiral informed, that during 50 years of his knowledge of the seas, he had never seen a storm of equal fierceness and horror. This was a small item in those days of vengeance upon the Papal see.

The French nation, a main instrument of the judgments of those days, suffered immensely. Repeatedly was it invaded by powerful armies; and the most distressing ravages were made in their country. Several times France was invaded by the emperor, and the king of England, in alliance against her. And more than once she trembled for her capital.

Charles, in his last war with France, suffered rough treatment. Merely in the siege of Mentz, he lost 30,000 men; and was obliged to raise the seige, and retire in great mortification. And being perplexed with his adverse affairs, he formed a determination to abdicate the Imperial throne, to resign his Spanish crown to his son Philip, and to retire. To prepare the way for which, he proposed a peace with the king of France, "that he might have the merit (says the historian) when quitting the world, of re-establishing that tranquillity in Europe, which he had banished out of it, almost from the time that he had assumed the administration of affairs."* Accordingly Charles made peace with

*Hist. Ch. V, vol. iii, p. 215.

Henry, king of France, (who succeeded Francis now dead) in 1556; abdicated the Imperial throne; constituted Philip his successor in Spain; and retired to the monastery of St. Justus in Spain, where he spent his time in a rigid attention to the rites of the Catholic religion, till he died.

By the base instigation of the Pope, one more furious and bloody war was undertaken by the king of France in league with the Pope on the one hand, and Philip, and his queen Mary of England on the other; which was the finishing scene of this vial. The object of the war was to take Naples from Philip, and annex it to the crown of France. The duke of Guise was sent from France with an army, to join the army of the Pope. Great ravages were committed in Naples and Italy. But Philip and Mary determined to prosecute the war nigher home. Their army therefore invaded France and invested the city of St. Quintin; which they soon reduced, with the dreadful slaughter of the French army under the prime minister Montmorency, who came to relieve the city, and who was taken prisoner. Upon this, France was filled with consternation, and preparations were made to defend Paris, in an expected siege. The duke of Guise was recalled out of Italy. This filled the Pope with consternation, as the war was furiously going on there, and his chief dependence was on the army of the duke. But the distresses of France could admit of no attention to the remonstrances and entreaties of the Pope. And the French army fled home with all speed, to defend their own capital. Their arrival in France soon changed the face of things. Calais was besieged and taken from the English; and the latter now lost all their possessions in the kingdom of France. And a peace was concluded among all the contending powers.

Various things indicated that the terrors and devastations of these scenes of war, new, and unprecedented in Europe since the northern invasions, were dreadful. The French on their part, in the general treaty of peace, gave up 189 fortified places, which they had taken during those contests. And the arguments, which had

been used by the Pope, to induce the king of France to break the peace between him and Philip, as before noted, strikingly indicated the devastations of those wars. His arguments were, "That the flower of the veteran Spanish bands had perished in the wars of Hungary, Germany, and the Low Countries; that the emperor (Charles) had left his son an exhausted treasury, and kingdoms drained of men; and that Henry might drive the Spaniards out of Naples, and add to the crown of France a kingdom, the conquest of which had been the great object of his predecessors for half a century." These arguments imply the terrors of that period of judgments. And, that so great a monarch as Charles V should abdicate the Imperial throne, indicates the terrors of those scenes in which he had been engaged. And the histories of those times show these terrors to have been extreme.

At the general peace above mentioned, it is apparent, that an important era closed. In the articles between Philip and the Pope, the balance of power among the Italian states was poised with an equality not known before, since the commencement of that period of judgments. Upon which the historian observes, "From this period Italy ceased to be the great theatre, on which the monarchs of Spain, France, and Germany, contended for power and for fame. Their dissensions and hostilities, though as frequent and violent as ever, were excited by new objects, and stained other regions of Europe with blood, and rendered them miserable in their turn, by the devastations of war."* Had this judicious historian been designing to describe the close of the term of the second vial, and the transition from the second to the third, what more could have been said? He adds, "Exhausted by extraordinary efforts, which far exceeded those to which the nations of Europe had been accustomed before the rivalship between Charles V, and Francis I, both nations longed for repose." We accordingly find, that in the peace established in 1559, great pains were taken, by intermar-

*Hist. Ch. V. vol. iv, p. 261.

riages and mutual concessions, to give it a decided permanency. All past transactions were to be buried in oblivion. "The Pope, (says the historian) the emperor of Germany, the kings of Denmark, Sweden, Poland, Portugal, the king of the Scots, and almost every state in Christendom, were comprehended in this pacification, as the allies either of Henry or Philip. Thus by this famous treaty, peace was re-established in Europe. All the causes of discord, which had so long embroiled the powerful monarchs of France and Spain, seemed to be wholly removed or finally terminated."* Soon after this Henry II, king of France, died. Pope Paul, a violent, perfidious Pontiff, died. And his two nephews, most intriguing, mischievous characters in the court of Rome, were put to death for their crimes. "Thus most of the personages, (says the historian) who had long sustained the principal characters on the great theatre of Europe, disappeared about the same time. A more known period of history opens at this era; other actors enter upon the stage, with different views, as well as different passions. New contests arose, and new schemes of ambition occupied and disquieted mankind."† This brings us to the consideration of the next vial.

THE THIRD VIAL.

And the third Angel poured out his vial upon the rivers and fountains of water; and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, who art, and wast, shalt be, because thou hast judged thus: For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so Lord God Almighty, true and righteous are thy ways. (Rev. xvi, 4—7.)

As by the *sea* in the second vial, we are to understand Italy, as the *seat* of the judgment, including the great

*Hist. Ch. V, vol. iv, p. 300.

†Ib. p. 302.

Papal nations bordering upon it, as the *instruments* of the judgment of that vial; so by the *rivers and fountains of water* in the third vial, we are probably to understand the individual Papal nations as *distinct* from Italy, the seat of the Papal impositions. The rivers and fountains of water run into the sea. And the influence of the Papal nations in Christendom flowed into Italy, to support the Papal authority there instituted. If Italy then be symbolized by the *sea*, we might naturally expect the other Papal nations, as distinct from Italy, would be symbolized by *rivers and fountains of water*.* And they, in their turn, to the remotest parts of Christendom, were now to experience terrible scenes of Divine judgment. And we find this vial fulfilled with awful precision. Some of the great Papal nations, which had been instrumental in the judgment of the second vial, and were in a sense included in the *sea* there turned to blood, were likewise included in the judgment of the third vial. But in the latter case their wars had no immediate concern with Italy. They might well therefore, in the third vial be symbolized, among

*Should any inquire, why it is not more proper to view the sea in the second vial as symbolizing all the Papal nations; and the turning of it to blood, in the second vial, as involving not only the scenes of judgment on Italy, which have been contemplated, but also the scenes of the same nature, on other Papal nations, which are now to be contemplated, as fulfilling the third vial? And whether this might not more properly leave the third vial to be fulfilled in the drying up of the sources of Papal wealth and power; which one might suppose to have been symbolized by rivers and fountains of water? I reply as follows: It is evident, that the third vial is of the same *specific* nature with the second, or literally blood. This we learn from the devout acknowledgment of the Angel of the waters. *Thou art righteous, O Lord,—because thou hast judged thus. For they have shed the blood of saints and prophets; and thou hast given them blood to drink; for they are worthy.* Here we learn, that the third vial is fulfilled not by *mystical*, but *literal* blood. This devout acknowledgment of the Angel must be viewed as alluding both to the second and the third vials; which indicates them both to be of the same *specific nature*, or fulfilled chiefly by bloody wars. And the judgment with which they are visited is of the same kind with that wickedness which occasioned it, *blood*.

the promiscuous nations of the Catholic religion, by *rivers and fountains of water*. And the peculiar Papal corruption and guilt of those great nations, might well entitle them to a double share in the judgments of these two vials.

I shall now note some of the events of the third vial. Upon the general peace in 1559, I have just quoted a passage from Dr. Robertson, which is peculiarly illustrative of the views which I entertain of the second and third vials.* A new era of wars, on the Papal nations *generally*, commenced; wars, prosecuted by different heroes, and undertaken with different views from those of the wars in Italy, in the preceding period.† To give a particular account of these, would be to write the history of Europe for two centuries; which would fill a volume. I shall only note a few leading events, in which I believe the third vial was fulfilled.

One great cause of the wars in Europe, subsequent to the peace of 1559, was the growing power of the house of Austria. Extensive territories had descended to Charles V, from his Austrian, Burgundian, and Spanish ancestors. And the new world in South America had become subject to his command, as the king of Spain. All these prerogatives and powers, Charles had transmitted to his son Philip. And he delivered up his dominions much improved from the state, in which he had received them, both as to extent of territory, and extent of the royal prerogatives. His people had become habituated to expenses, efforts, and subordination, unknown in Europe previously to his reign. The provinces of Overysse, Friesland, Utrecht, and the duchy of Gueldres, had added a vast weight to the Burgundian provinces in possession of the first branch of the house of Austria. These, with the kingdoms of Spain, which Charles had found means to subject wholly to his authority, their vast territories and inexhaustible mines in South America, the kingdom of Naples, and the populous and fertile duchy of Milan

*Hist. Ch, V, vol. iv, p. 261. †Ib. p. 302.

in Italy, which kingdom and duchy were, in the aforementioned peace, confirmed in quiet possession to the crown of Spain; these gave an amazing predominance to the first branch of the house of Austria, and rendered Philip formidable to the other European powers. The younger, or German branch of the house of Austria, was also formidable. Ferdinand, the younger brother of Charles V, had, by the motion of Charles himself, in the midst of his Imperial career, been crowned king of the Romans, as a kind of lieutenant to Charles to manage his concerns in Germany in his absence. Ferdinand soon after, by marriage, acquired the crown of Hungary and Bohemia. These, added to his own crown, and to the ancient, hereditary Germanic dominions of the house of Austria, which fell to Ferdinand, rendered him a powerful monarch. And to add to his influence, the diet, upon Charles's abdicating the throne, conferred the Imperial honor upon Ferdinand. Happily for Europe, the two branches of the house of Austria were in a state of alienation from each other. But in time a regard to their mutual family interests overcame their alienation, and induced them to adopt the aggrandizement of the house of Austria for their common object. And the consequences were most serious. "A family so great and so aspiring, became the general object of *jealousy* and *terror*. And all the power as well as policy of Europe was exerted, during a century, in order to check and humble it."* Its ascendancy, and the terror it had inspired, continued, even after its vigor had become chiefly exhausted, by a long series of extraordinary exertions and wars, and the monarchs of Spain especially had sunk into debility. "The nations of Europe (says the historian) had so often felt the superior power of the house of Austria, and had been so constantly employed in guarding against it, that the dread of it became a kind of political habit, the influence of which remained, when the causes, which had formed it, ceased to exist." In the progress of these wars, we are presented with a series of bloody and awful judgments on Papal nations.

*Hist. Ch. V, vol. iv, p. 310.

During the wars of Charles V, the European nations had become acquainted with their internal resources and strength for war; and had learned how to put themselves in a formidable attitude. Those nations at the same time became acquainted and connected with each other, like one great political system, the contending interests of whose different parts kept them, in after days, in an almost continual scene of bloody strife.

Soon after the peace of 1559, before noted, "the violent and bigoted maxims of Philip's government being carried into execution in the Netherlands, with unrelenting rigor, by the duke of Alva, the people there became exasperated to such a degree, that they threw off the Spanish yoke, and asserted their ancient liberties and laws. These they defended with a persevering valor, which gave employment to the arms of Spain during *half a century*; and exhausted the vigor, and ruined the reputation of that monarchy." The Netherlands thus gained their liberties, and became a respectable Protestant power, after long and dismal scenes of blood. In this bloody contest the English were engaged with the Dutch against the king of Spain; and aided the former in the establishment of their independence. Spain and England had before fallen out. Philip had been the husband of the English queen Mary. Upon her decease, and the accession of Elizabeth to the crown of Britain, Philip tendered marriage to Elizabeth. And upon receiving a denial, (Elizabeth determining to support the Protestant cause in England, which Mary had labored to destroy,) Philip, a bigoted supporter of Popery, fitted out a most formidable expedition against Elizabeth. He employed the immense wealth which flowed into his coffers from Mexico and Peru, in preparing a fleet of the largest ships, which ever had been built; and with the terrible Armada he undertook a descent upon England. Lord admiral Howe met his fleet; engaged and dispersed the ships; and after chasing them several days, a tempest plunged in the ocean the most of those which were left; so that but few regained a harbor. Eighty one Spanish ships were lost in this calamity; and many thou-

sands of their men. The British fleet in their turn attacked Spain; took and plundered Cadiz; and took and destroyed property to the amount of 20 millions of ducats.*

Portugal had been united to the kingdoms of Spain. But being oppressed by viceroys, they rebelled against the crown of Spain, which, after the reign of Philip, fell into the hands of weak princes. Portugal placed the duke of Braganza on the throne; and became an independent nation. The Austrian line of Spanish kings failed in the person of Charles II; and the duke of Anjou, grandson of Lewis XIV, mounted the throne, by the name of Philip V. This occasioned a long and bloody struggle between the house of Austria, and Lewis XIV, in which the French monarch was almost ruined. But he accomplished his object, of transferring the kingdom of Spain, with its enormous wealth, from the house of Austria to that of Bourbon. In these wars, and in those of the Low Countries, *Spain* had a copious share in the vial poured upon the rivers and fountains of the Papal see.

France had her full share in this vial. Some of her wars of this period have already been mentioned. In eight successive civil wars in France, from 1560 to 1605, (the last continuing twenty years) it was calculated that she lost more than a million of lives: 9 cities, 400 villages, 2,000 churches, 2,000 monasteries, and 10,000 houses were burnt; and 150 millions of livres were expended.† The judgments in which France was involved, during the reign of Lewis XIV, were terrible; to write the history of which, would be to write the history of Europe during that period. The ambition of this French monarch embroiled him with all his neighbors; and rendered Germany a dismal scene of devastation and blood. He wickedly repealed the edict of Nantz,‡ and murdered and banished two millions of his Protestant subjects in one year. He made treaties, and perfidiously broke them at pleasure;

* Guthrie, pp. 326, 7. † *Ib.* p. 430.

‡ By this edict Henry IV had granted the Protestants the free exercise of their religion.

till he raised against himself a confederacy of most of the European powers, with William, (prince of Orange, and afterward king of England,) at their head. Against this formidable coalition, Lewis for some time prevailed. But the arms of the English and of Germany (the former under the duke of Marlborough, and the latter under prince Eugene) at last prevailed. And rendered the latter part of the reign of this ambitious monarch miserable. From 1702 to 1711, he was tortured and disgraced with a series of defeats and disasters. Places, which he had formerly acquired, at the expense of many thousands of lives, he was now forced to yield up to triumphant enemies. Reduced and old, Lewis was forming the desperate purpose of collecting his people, and dying at their head in a last effort, when the peace of Utrecht was concluded, in 1713, and the combined armies retired. But in various bloody wars France was afterwards engaged with the house of Austria and others. Thus the *French* river and fountain of the Papal see had a dreadful portion of this vial.

In Germany the wars of this period of the second vial, were terrible. With civil wars, and wars of foreign powers, her fields became fields of blood.* The Turks renewedly invaded Germany. The Hungarians contended with the emperor Randolph; and the Bohemians with his successor Matthias. The Bohemians threw the Imperial commissioners out at the windows, at Prague; which brought on a furious war of thirty years. Terrible scenes followed in Germany. Great battles were fought under some of the ablest generals of the age. The Protestant princes had many able generals, who prosecuted their defence with great firmness against the house of Austria. Christian IV, king of Denmark, declared for them. This monarch, at the head of the evangelic league, was defeated by the Imperialists. But the Protestants formed a new confederacy at Leipsic, with the celebrated Gustavus Adolphus, king of Sweden, at their head. The

* See Guthrie, p. 470,—

subsequent victories which attended the Protestant arms, were amazing; till the excellent Gustavus fell at the battle of Lutzen, in 1632. But the brave generals, who had served and learned under him, continued to shake the Austrian power, till the general peace of Munster in 1648. In these scenes, *Germany*, that river and fountain of the Papal see, was turned to blood. Nor did the terrible judgment cease at this time. Wars were rekindled. France and the Turks were again troublesome neighbors. The former took Alsace, and other frontier places of the empire. And the Turks laid seige to Vienna, and had well nigh carried their point, when prince Eugene defeated them. France now threatened to overrun the empire, till the aforementioned confederacy against Lewis XIV checked him. The Hungarians, under protection of the Porte, were in arms. Terrible battles were fought between the Germans and the Turks at Peterwaradin, and at Belgrade, till a peace was concluded between them in 1718. Soon after, a rupture took place between the emperor and George I, king of England. "And so unsteady was the system of affairs all over Europe, at that time, (says Mr. Guthrie,) that the first powers often changed their old alliances, and concluded new ones, contrary to their interests." Upon the death of the emperor Charles VI, 1740, a new blaze of war broke out, and the pragmatic sanction (so called) was attacked on all hands. Spain, France, England, the elector of Bavaria, and the king of Prussia, (a bigoted Papal kingdom) were now engaged. The king of Prussia with a powerful army took Silesia. The French poured their armies into Bohemia, and took Prague. The Hungarians encountered them, and drove them out of Bohemia. George II gained the battle of Dettingen. The king of Prussia invaded Bohemia, took Prague, and subdued a great part of the kingdom. Soon after this the king of Prussia announced, that he had discovered a combination between the empress queen, the empress of Russia, and the king of Poland, (another bigoted Catholic kingdom) to divide his dominions among them. Upon

which he suddenly attacked the king of Poland, as elector of Saxony, defeated his armies, drove him out of his Saxon dominions, and took Dresden. This war continued in the Low Countries, to the great injury of the Dutch and of the Austrians, till the peace of Aix la Chapelle, in 1748. But the awful judgment of this vial was not yet finished upon the rivers and fountains of the Papal see. Soon after, another war blazed in the empire. The empress queen, the king of France, the king of Poland, and the empress of Russia were engaged on the one side: And the king of Prussia, and George II, king of England on the other. The king of Prussia broke again into Saxony; defeated the Saxons under general Brown; and caused the king of Poland to flee. Upon this the French and the Russians poured their armies into Germany to co-operate against the king of Prussia. The conduct of the latter was most astonishing. He rushed, with incredible rapidity, into Bohemia, in order to defeat the Austrian army, before the combined armies of his enemies should form a junction; which he accomplished. He defeated 100,000 Austrians; and killed their valiant general Brown. He besieged Prague with a tremendous artillery; but was soon after defeated. The war now raged with increasing fury. The Prussians gained the battle of Lissa, took Breslau, and other places. The Russian army advanced to aid the Austrians. They too were at first defeated. But the king of Prussia was soon after defeated, and forced to flee from Saxony. "Few periods of history (says the historian) afford such matter for reflection, as did this campaign. Six sieges were raised almost at the same time." Important events were also transpiring in other places between the armies of the contending powers. The French were by the English driven out of Hanover. And Mr. Guthrie remarks upon the operations on both sides, that although they were terrible and bloody, they were "of little importance to history, because nothing was done that was decisive." Those events appear to have been a mere *dashing* among the nations, to execute the judgments of the third vial. The

Russians had taken possession of the kingdom of Prussia; and had laid siege to Colberg, the only Prussian port on the Baltic. And a Russian army of 100,000 men were advancing to Silesia. In this distress the king of Prussia met them with desperate fury; but was defeated, with the loss of 20,000 of his men, in the battle near Frankfort. Succeeding defeats seemed to announce his total ruin. He had lost his great marshal Keith, and 40 brave generals, beside many wounded and made prisoners. At Landshut also his army, on which he had placed great dependence, was defeated; and thus an avenue was opened to the Austrians into his favorite Silesia. It seems as though any general, excepting the king of Prussia, must in such a situation have given up all for lost! Berlin his capital was taken, and laid under tribute. But this veteran hero collected his shattered troops, and gave the Imperialists a defeat at Torgau; it cost him, however, ten thousand of the flower of his troops; while he occasioned dreadful carnage to his enemies. New armies from Russia pressed upon him. Colberg had been taken by the Russians; and Schweidnitz was taken by the Austrians. And his affairs began to appear desperate; when the empress of Russia died, and George III had come to the crown of England. A peace ensued. The combined armies of his enemies were recalled. The German princes unwilling to annihilate the house of Brandenburg, thus ceased from any further operations. Did not these events amount to a *vial of Divine wrath* on those Papal nations? And do they not perfectly accord with the description of the *third vial*?

England, having been a Papal nation, and defiled in some degree with the blood of the saints, was involved, more or less, in almost all these wars, from the opening of the period of this vial. And the British nation was not destitute of events *at home*, in which some part of her portion of this vial was fulfilled. Mary, queen of Scotland, having assumed the title of the queen of England, was a source of mischief be-

tween the English and the Scots, in the days of Elizabeth. The gunpowder plot, in the reign of James I, indicates the perils of those times. Charles I, had a turbulent reign, till a civil war broke out. His two ministers, Stafford and Laud, were beheaded. He was hated by his subjects. A rebellion broke out in Ireland, and the massacre of the Protestants took place there. Charles demanded, in the house of commons, that five of his ministers should be apprehended. This was pronounced high treason against the people. The militia *in*, and *about* London, flew to arms. The king raised an army; the parliament another. The Scots joined the latter. Battles were fought. The independent party arose, with Cromwell at their head. After several battles the king was defeated. Great numbers were killed. The royal interest was lost; and Charles was beheaded. Both the royalists and the Presbyterians hated Cromwell; yet they employed him in the reduction of Ireland, and against the Scots, whom he totally defeated. Cromwell was made generalissimo of the English armies against the Dutch, whom in several battles, he defeated. He usurped authority to dissolve the parliament, and to annihilate the council of state; and got himself declared *Lord protector of the commonwealth of England*. But he died in 1658, after an usurpation of nearly five years. Seven bloody battles were fought with the Dutch at sea, in this interregnum. And it was a period of *judgment*. Charles II came to the throne. New troubles arose, not only in a war with Holland, but in commotions at home. Charles II was a base devotee to the court of France. His parliament remonstrated, but in vain.

A judgment of the most terrible kind now fell upon the capital of the English nation. The plague broke out in London, and swept off nearly a hundred thousand of the inhabitants.

It broke out about the beginning of the year 1665, and continued till the next September. As the account of this plague is in many hands, it is not necessary to enter upon a minute description of it. Few ca-

lamities, even of that dreadful kind, have surpassed it in circumstances of terror and dismay.*

In a little short of a year, or on Sept. 2, 1666, the *dreadful fire* broke out in London, and destroyed the habitations, as the plague had done the inhabitants of a considerable part of that vast city.†

This was the city in which queen Mary had burnt and destroyed many Protestants; and was the capital of

* Possibly the following hint may be worthy of notice, as connected with the plague in London. It has been observed that the 16th century, while it opened a new era of blessings to the cause of Christ, opened also a new era of judgments upon the enemies of the Church. As a small item of this, it is ascertained in medical sketches, that the petechial or spotted fever, (a species of the plague) made its first appearance in Europe in the beginning of the 16th century. "The first particular account that we have of the petechial (spotted) fever, is by Fracastor, who says, it infested Italy in 1505 and in 1528." Burserius in his chap. x, says, "Since the beginning of the 16th century, the petechial disease has been universally known in Italy, and the whole of Europe." Within several years this terrific disease has made its appearance in New England. To what degree it may prevail, or how far it may be among the means of the desolating judgments of the last days, the event alone will decide.

† The following is the inscription on the monument erected in commemoration of this dismal catastrophe: "In the year of Christ 1666, Sept. 2, eastward from hence, at the distance of 202 feet, (the height of this column,) a terrible fire broke out about midnight; which, driven by a high wind, not only wasted the adjacent parts, but also very remote places, with incredible crackling and fury. It consumed 89 churches, the city gates, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,000 dwelling houses, and 400 streets. Of the 26 wards it utterly destroyed 15; and left 8 others shattered and half burnt. The ruins of the city were 436 acres, from the Tower, by the Thames side, to the Temple Church; and from the northeast, along the wall by the Holborn bridge. To the estates and fortunes of the citizens, it was merciless; to their lives very favorable; that it might resemble the last conflagration of the world. The destruction was sudden; for in a small space of time the city was seen most flourishing, and reduced to nothing. Three days after it commenced, when this fatal fire had, in the opinion of all, baffled all human counsel and endeavors, it stopped as it were by a command from Heaven, and was on every side extinguished."

a nation which had been one of the rivers and fountains of the Papal see.

James II succeeded Charles II. A rebellion broke out, headed by the duke of Monmouth, who assumed the title of *king*, as being the son of Charles II. He was subdued, and beheaded. James now made an impious attempt to re-establish Popery. He pretended to have power to dispense with laws. He instituted an illegal ecclesiastical court; admitted the Pope's emissaries; and made alarming encroachments on the civil and religious liberties of England. The people were in consternation. Lewis XIV was threatening Europe with his despotic sway. The first characters in England and Scotland sent to William, prince of Orange, then in Holland, who had married Mary, eldest daughter of James, (William and Mary being Protestants) to come and take the British crown. He embarked with a fleet and army for England, with the avowed design of restoring to the church and state their rights; which he accordingly did. Here was the noted English *revolution*, so favorable to the Protestant cause. In these events; in the struggles of the *pretender*; and in similar events; as well as in the bloody wars in coalition with other nations, already briefly mentioned, *Britain* had her portion of the vial of wrath upon the rivers and fountains of the Papal see.

The parts which Sweden, Denmark, Prussia, and Poland, shared in the judgments of this vial, have already been partially noted; as these nations were engaged in several of the wars which have been described as raging in Christendom. All these nations *had been*, and some of them *still were* among the Papal rivers and fountains of water. And they had their parts under this vial, of being *turned to blood*. Should we trace their internal histories of that period, together with their bloody connexions with other nations, the truth of this remark would appear.

I must beg the reader's patience, while I make a few remarks relative to *Poland*. This was a bigoted Roman Catholic country. The reformation made

some advances there. And after long struggles, the Protestant cause was legally established by the treaty of Oliva, in 1660; and guaranteed by the principal powers of Europe. But the Poles afterward, disregarding the above treaty, and instigated by the most flagitious Catholic clergy, made a public massacre of the Protestants, under the sanction of law. And it may be instructive to trace more particularly *their part* in the judgments which we are contemplating.

The Poles, soon after the commencement of the period of this vial, had a long and bloody war with Russia and Sweden; and were defeated in their designs. They were "afterward engaged in a variety of unsuccessful wars with the Turks and Swedes:"* And afterward with the Turks and Russians. A terrible civil war followed, between the king and the Cossacs, a hardy race of people upon the frontiers of Poland. The king treated them perfidiously. And the brave Cossacs defeated the Poles in two great battles. Soon after the Russians again came to a rupture with the Poles: And they and the Cossacs took Smolensko, Wilna, and other places, and "committed the most horrid ravages in Lithuania." The next year Charles of Sweden overran the great and little Poland, with dreadful slaughter. Soon afterwards the Poles, aided by the Tartars, cut the Swedes in pieces. The subsequent tumultuous state of Poland induced Casimir, their king, to abdicate the throne, and retire to France. This occasioned a new tempest of rivalry and contention. The weak Michael Wiesnowiski was chosen king. The Cossacs put themselves under the protection of the Turks, who attacked and "conquered all the provinces of Podalia, and took Caminiack, till then deemed impregnable." The greatest part of Poland was now ravaged; and the Poles became tributary to the Turks. A train of wars with the Turks now succeeded. Upon the death of Sobieski, new scenes of distraction occurred. Different confederacies were now formed. The crown was put up for sale. Conti

* Guthrie, p. 499.

of France was the highest bidder. But Augustus of Saxony after a kind of sham election, took possession of Cracow, with a Saxon army, and was crowned king. A contention between him and Conti ensued. Augustus was afterward driven from the throne by Charles of Sweden; but was restored again by Peter of Russia. The Poles perpetually formed plots against Augustus; and he supported his authority only by means of his Saxon armies. Upon his death a war broke out between his son Augustus, and the French king, who determined to place Stanislaus, his father in law, upon the Polish throne. The Poles were divided. Augustus with a powerful army obliged his rival to retreat, and to flee to France. Augustus died; and in the succeeding reign Poland presented a scene of desolation. To add to the miseries of this devoted kingdom, a scene of new disturbances broke out. An attempt was made to establish a principle of religious toleration and equality between the Catholics and Protestants. Upon this the whole nation ran into confederacies, and formed distinct provinces. The Popish clergy raged against religious equality. And the unhappy "country became the theatre of the most complicated wars, partly civil, partly religious, and partly foreign." Some years were filled with blood and devastation; and the country was almost destroyed. Many of the first families fled to foreign lands, and for ever abandoned their native soil. Warsaw the capital had well nigh exhibited a scene of plunder and total massacre. The plague at the same time broke out, and carried off 250,000 of the people. Attempts were made to assassinate the king. And, to complete the ruin of Poland, it soon after appeared that the empress of Russia, the king of Prussia, and the empress queen, had entered into a secret alliance to dismember the kingdom, and to unite it to their own dominions. They agreed upon the portion which each should receive. And they forced the Poles to call a diet, to cede those portions of the kingdom, according to the partition, under penalty that the whole nation should be exposed to military execution, as a conquered people. Some

of the Polish nobility protested against this violent tyranny, and fled to other nations. But the king was obliged to sign the treaty, and was followed by his remaining nobility: And thus Poland was erased from the list of independent kingdoms. The oppressions which followed from the king of Prussia, were unprecedented in any civilized nation. Twelve thousand families in a single year were torn by him from one province, to people his other dominions. And every town and village were forced to furnish a given number of marriageable females; and with each one a suitable dowry, in order to furnish wives for the peasants in distant regions of Prussia. And some of these poor young females were bound hand and foot, and carried off as criminals. And the sums of money otherwise robbed from the Poles, by order of the king of Prussia, were incalculable. These violent proceedings against the Poles, are said to have reduced them in a few years, from fourteen, to nine millions of inhabitants. Thus the *Polish river* and fountain of the Papal see had a full share of the third vial.

Thus I have noted some instances of judgments on Papal nations, in which I apprehend the events of the third vial to have been accomplished. These events constituted a new period of judgments. And they were *long* and *dreadful*. They had not been equalled by any preceding events on those nations. And though their commencement marked a new era, from that of the preceding wars in Italy; yet they were but an *extending abroad* of the same *kind* of judgments; as is purported in the third vial, as related to the second.

The violent dismemberment of Poland was the first capital violation of the modern political system of Europe, or of the law of nations. And the astonishing indifference with which it was beheld in the courts of Europe, forcibly indicated their fatigues in war, and their imbecility to support their own national principles: All which implies the terribleness of the judgments of war, which they had experienced. Other instances of judgments collateral with, and subsequent

to, those noted, might be mentioned. But enough has been said. I apprehend it may be found that the terrors and severity of those judgments on the Papal nations, were in a striking proportion to the malignity of Papal wickedness; and that in them the third vial was accomplished.

THE FOURTH VIAL.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who had power over these plagues; and they repented not to give him glory.
(Rev. xvi, 8, 9.)

“THE sun, (says Sir Isaac Newton) is put in sacred prophecy for the whole species and race of kings, in the kingdoms of the world politic.” No one doubts but the sun is a prophetic emblem of *civil authority*. The darkening of the sun is an emblem of the weakening or confounding of civil authority. And the sun’s scorching men with fire in this vial, must be designed to represent the producing of some effects by the civil authorities of Christendom, *fatally injurious* to the interests of the Papal see. And history furnishes events which fully accord with this representation.

Through the dark ages, how fully did the Papal harlot *reign over the kings of the earth?* Such was the influence which the Pope held over the kings of Christendom; that he must be at the head of all their affairs, alliances, and pacifications. Nothing was binding without his sanction. And he gloried that he could depose kings at pleasure. He could dispense with the obligations of the most solemn treaties; could absolve subjects from their oaths of allegiance to their kings; and claimed power to settle, and unhinge the affairs of nations at his nod. But did this Papal supremacy continue after the events which have been contemplated as fulfilling the former vials? How far otherwise was

the fact! All the Protestant powers cast off the Papal yoke by *civil authority*. England, Denmark, Sweden, Holland, a great part of the princes of Germany, and other places, established the Protestant cause by law; and stood ready, with all their *civil power and arms*, to support it. Even in France, Henry IV, by his edict of Nantz interposed the authority of his crown to give free toleration to the Protestants. Truly the Pope and the men of the Papal beast felt a most distressing scorching upon their cause, from the sun of civil authority, even those very authorities which had before shone with kindly influence upon them. The Protestant powers took the most direct steps, and did as much as they were able to do, to scorch, dry up, and annihilate, the Papal interest. And in those kingdoms and states, which yet professed the Papal religion, even *their* civil governments lost much of their genial influence in favor of the Pope's supremacy, and the dignity of his clergy. They gradually lost that superstitious veneration for the Papal see, which for many centuries was uniformly maintained. The Papal kings at first trembled at the idea of any rupture with the Pope. When they, by his perfidy, were forced to carry on war against him, it was with extreme reluctance and hesitation. And they would seize the first opportunity of making peace with him, though much to their own disadvantage. But as the events of the preceding vials progressed, this superstition abated. The Protestant powers despised and renounced the Romish Pontiff; and even the Catholic princes became well able to treat his holiness, especially in their secular concerns, with much neglect. The sun of civil authority in Europe became too hot for the creatures of his order, which had been hatched and fostered in the dark. When it came to shine in upon them, it dried and burnt them up.*

* Mr. Guthrie observes, (Geog. p. 563,) "The history of Papacy is connected with that of Christendom itself. The most solid foundations for its temporal power were laid by the famous Matilda, countess of Tuscany, and heiress to the greatest part of Italy, who bequeathed a large portion of her dominions to Pope

From the same cause the vast revenues of the Papal see failed. They were dried up by the same scorching rays of the political sun of Christendom. The Pope's revenues had been vast; more than eight millions of dollars annually.* But they rapidly decayed. Says Dr. Robertson, "As soon as the king of England disclaimed the supremacy of the Papal court, considerable sums were saved to the nation, of which it had been annually drained by remittances to Rome for dispensations and indulgences, by the expense of pilgrimages into foreign countries, or by payments of annates, first fruits, and a thousand other taxes, which that artful and rapacious court levied on the credulity of mankind. The loss which England sustained by most of these articles is obvious; and must have been great. Even that by pilgrimages was not inconsiderable. In the year 1418, license was obtained by no fewer than 916 persons to visit the shrine of St. James in Spain."† The same remarks held true probably of all the other *Protestant* powers; and to a considerable degree, even of all the *Papal* powers. For most of that infamous traffic, from which the chief of the Papal revenues had been collected, was suspended even in *Papal nations*. The sun of civil au-

Gregory VIII, in 1073. It is not to be expected that I am here to enter into a detail of the ignorance of the laity, and the other causes, that operated to the aggrandizement of the Papacy, previous to the reformation. Ever since that era, the state of Europe has been such, that the Popes have had more than once great weight in its public affairs, chiefly through the weakness and bigotry of temporal princes; *who seem now to be recovering from their religious delusion*. The Papal power is evidently now at a *low ebb*. The Pope himself is treated by Roman Catholic princes with very little more ceremony than is due to him as bishop of Rome, and possessed of a temporal principality. This humiliation, it is reasonable to believe, will terminate in a total separation from the holy see of all its foreign emoluments, which even since the commencement of the 18th century were immense." It is to be observed, that this was written before the commencement of the French revolution.

* Morse's Gaz. "Pope's Dominions."

† Hist. Ch. V, vol. iv, p. 316.

thority, after light arose, powerfully burnt and dried up those streams of Papal wealth, and reduced the Romish see to poverty and meanness, like a scorched part of the earth dried and burnt under the vertical rays of the sun.

A striking instance of the judgments of this vial on the Papal power, we find in the subversion of the order of the Jesuits in the great kingdoms of Europe. To see the force of this remark, let us take a view of *that order*. They were called the Janissaries. They were indeed the *life-guard* of the Romish hierarchy. The Jesuits were instituted in 1540, by Ignatius Loyola, a Spaniard. And we find in them a masterpiece of Satan's policy, to support the then sinking Papal cause. The fertile imagination of Loyola suggested to him such an institution; and he obtained the sanction of the Pope for the establishment of it. The Jesuits came under a vow of monastic obedience, and of undertaking, in behalf of the Papal interest, in any service directed by their general, without any reward from the Papal see. Loyola was commissioned their first general. They were trained for, and admitted to this order with amazing art. Their constitution and laws were revised and perfected by Laynez and Aquaviva, two most able and subtle generals, who succeeded Loyola. Their object was to gain a decided influence in the courts of Europe, and so to manage the civil affairs in the nations as to support the Papal see. The other orders of monks were devoted to mortification and seclusion from the world. But the Jesuits were designed for *activity* in all things which might tend to the support of Popery. They studied human nature, and the dispositions of rulers. They flattered the great; and became prodigies of intrigue and of enterprize. In less than half a century they were established in every Catholic country. And their numbers, wealth, and influence, became vast, and made rapid progress. They were "celebrated by the friends, and dreaded by the enemies of the Romish faith."* Their

* Hist. Ch. V, vol. iv, p. 191.

government was purely monarchical; consisting of a general, chosen for life by deputies from the Jesuits in the different nations. His power was supreme and independent. He appointed his provincials, rectors, and every officer; and employed and removed them at pleasure. The revenues and funds of the order he held in his hands. Under his direction every member of the vast community was passive, as clay in the hands of the potter. They were taught to be incapable of resistance to their general, as they would be to their Maker. The profound subtilty of their system, for learning the dispositions of their members, and of mankind, and for holding the perfect control of their order, exceeds all that was ever known among men, excepting the more modern system of Illuminism, which appears to have been copied from it, with improvements. The general of the Jesuits (according to M. de Chalotais) was furnished annually with 6584 registers and reports from his 37 provinces through the kingdoms; beside numberless letters from spies. In these communications all the affairs of their order, and of the states and nations of Christendom, were ascertained. All was done in cyphers invented for the purpose; so as to defy detection. The general could thus see at once what needed to be done; and who were the proper instruments of doing it; and his orders were remitted accordingly, and with the most irresistible effect. To manage the education of youth was a prime object with the Jesuits. They aimed at the control of all instruction and religion. They preached much. They sent their missionaries every where. And they found numerous admirers and patrons. They in fact obtained the chief direction of the means of education in every Catholic country. They became the confessors and controllers of kings; and the spiritual guides of almost all people of rank. And they "possessed in the highest degree the confidence and interest of the court of Rome, as the most zealous and able champions of its authority."* And finally,

*Hist. Ch. V, vol. iv, p. 198.

“they possessed the direction of the most considerable courts in Europe.” They “took part in every intrigue and revolution;” and managed all things to their mind with amazing efficacy. They formed vast possessions in every Catholic country. The number and magnificence of their public buildings were immense. They obtained license from the Pope to trade wherever they resided. And they were engaged in an extensive and lucrative commerce, both in the East and West Indies. They opened warehouses in different parts of Europe; vied with commercial societies in obtaining settlements; and they obtained vast fertile provinces in Paraguay in South America; and reigned *there* as sovereign princes over some hundreds of thousands of subjects.* Their influence among men became *vast*. And their attachment to their order and object was *inviolable*. Their professions were such as to steal upon the confidence of the Catholic multitudes; while yet their morality was pliant, and suited to the passions of every person upon whom they wished to operate. Their object was, imperceptibly to restore the Papal prerogatives of the dark ages; or heal and support that wounded cause. Many of the Jesuits were most learned. They produced more works of genius than all the other Catholic orders. They claimed it as their prerogative to combat the Protestants: And they labored to excite against them all the rage of civil and ecclesiastical power. They were the authors (says Dr. Robertson) of “most of the pernicious effects arising from that corrupt and dangerous *casuistry* of the times, from those extraordinary tenets concerning ecclesiastical power, and from the intolerant spirit, which has been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon civil society.”† For two centuries Europe beheld this powerful order, and felt its dismal effects: But not having discovered the deep internal policy of the system, they knew not to what to impute its amazing success. The internal policy of the order was

* Hist. Ch. V, vol. iv, p. 199.

+ Ib. p. 202.

designed to be kept concealed in impenetrable mystery. They refused even in courts of justice to expose it; and they were long connived at in this particular.

But this mysterious system was at length developed; which excited *disgust* and *alarm*. And the Jesuits having been found guilty of many dangerous intrigues, and even *assassinations* of monarchs and statesmen, the civil authorities of Europe were awakened; and the order was suppressed. And the suppression of them in France, Spain, Portugal, Naples, and other nations; the shutting up of their schools, the confiscation of their revenues, and the banishing of them from these kingdoms, operated as a deadly stroke toward the ruin of the Papal see. Dr. Langdon, on the Revelation, (page 229) viewed this event as an effectual step, taken by the European governments, toward the overthrow of the Papal interest. He says, "The banishment of the Jesuits from all the nations of Europe, and the dissolution of the order, as guilty of treasons, rebellions, and assassinations of monarchs, *is the most remarkable event in Providence.*" Dr. Trumbull, in his sermon at the close of the 18th century, remarks, "In the last half century the order of the Jesuits, who constituted the most deceitful, intriguing, and formidable branch of the Romish hierarchy, were abolished. They made rapid and astonishing progress through all the Roman Catholic countries, till they were suppressed in 1773."

Events so great, and so fatal to Popery, as the parts, which the civil governments of Christendom thus acted, in throwing off their superstitious veneration for the Papal authority, many of them protecting the Protestant cause, and abolishing the rites of Popery; and even the others despising the arrogant pretensions of the Roman Pontiff; and at last determinately abolishing the order of the Jesuits, on whom the Papal see was making its chief dependence, *must be viewed* as having a place among the essential steps taken in Providence toward the ruin of the Papal cause. The connexion of this conduct of the civil European governments with the events of the three vials already noted, seems to give it a claim to be reckoned as the fourth vial. And

the nature of the event appears fully to accord with the symbolic representation, of *power being given to the sun to scorch men* (the men of the Papal interest) *with his fire and great heat.*

And the events, which in fact have followed those effects of the political sun in the great nations of Europe, have been just such as were predicted under this vial;—*and men blasphemed the name of God, who had power over these plagues; and they repented not to give him glory.* Most completely have the impenitence and blasphemy, here foretold, been fulfilled in the greatest Catholic nations, in the scheme of Illuminism, or the Voltaire system of Infidelity, which at this very time went into operation. So far were those nations from repenting, and giving glory to God, under those plagues, that they *blasphemed his name*, by adopting another *latent system of darkness*, which aimed at the total subversion of all religion, and of the idea of the being of God. We read nothing in the vials of their *blaspheming* the name of God, till the close of the fourth vial. And we find in fact no systematic attempt to introduce Atheism, till just at the close of the fourth vial, as just explained. And then we do find such an attempt in fatal operation. This furnishes an argument in favor of the explanation given of the fourth vial. It can be no objection to the view given of this vial, that it began its operation before the effects of the third vial, on the rivers and fountains of water, had ceased. Let me here repeat the remark before noted of a celebrated author; “It is no where said, that each vial is emptied before its successor begins to be poured out. Hence it is not unreasonable to conclude, that two or more of the vials may be poured out at the same time, though the effusion of one commence, before that of the other.”* As the two first vials were of a nature to be partially collateral; so were the third and fourth.†

*Faber, vol. ii, p. 199.

†Should any suggest that events in France under the tyranny of the present emperor, may seem strikingly to fulfil the judgment of the fourth vial; I answer; those events may also strikingly fulfil *another* vial, as may appear. And it must be incor-

THE FIFTH VIAL.

And the fifth Angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds. (Rev. xvi, 10, 11.)

THE last capital scene of the fourth vial was some time after the middle of the 18th century. And it was to have this effect, as we have seen, to cause the men, who had the mark of the beast, to blaspheme God, and to persevere in their impenitence. This might be expected soon to bring on the events of the fifth vial, in the utter destruction of the *Papal beast*. The beast, on whose seat (throne) this vial is discharged, must be the *Papal beast*. For he is the great power, on which all the preceding vials were poured out. He was the enemy, with which the Church of Christ had the most immediate concern; and therefore was first to be attacked and destroyed. The preceding vials were preparing the way for his ruin. The fifth completes his ruin as a beast, or predominant power. The Papacy was the *only* beast on the Roman earth, till the Antichristian beast arose. The beast in the fifth vial therefore, must have been the *Papal beast*. Whether his seat (throne) and kingdom mean his temporal principality; or his pristine, independent influence in that delusion, which was his *diverse* characteristic;* or both, may be a question. *Both* in fact were to be subverted. Accordingly in the year 1789, sixteen years after the last most signal event of the fourth vial, in the subversion of the order of the Jesuits, the rev-

rect to construe one event in the place of another, on account of a coincidence in *some point*. Many a tyrant has scorched his subjects with the fire of his lawless despotism. But all such events cannot on this account, be viewed as the fulfilment of the *fourth vial*.

* Dan. vii, 24.

olution in France commenced. This opened a new and most interesting era, and did in its progress overturn the *throne of the Papal beast*, in both the senses afore hinted. It has filled the Papal kingdom with darkness; and has exhibited scenes probably the most terrific and bloody, which ever blackened the historic page. The rise of Antichrist will be found, I apprehend, to have opened the scene of the *fifth vial*. The events of the four preceding vials greatly perplexed the Papal beast. But they were not to subvert his throne, nor fill his kingdom with darkness. He still had light; hoped to continue his existence; yea, hoped to regain something of his former glory. But the fifth vial was to overturn his seat; and for the first time to fill his kingdom with darkness! And the French revolution has *done both*, in relation to the Papal see.

No light, no rational hope of a restoration remained to the Pope. His clergy in France were destroyed. His dominions in Italy were overrun. His authority, and the Christian religion itself, were rejected. The person of "the Pope was seized. He was divested of his temporal dominions, restricted to a certain pension, and exiled from his royal city."* The events, which have followed, are so well known to the people of this generation, and the impressions made by them are so deep, that they need not here be recited. The Papal power has ceased to be a beast; having fallen wholly under the power of the *Antichristian beast*, newly risen. The remains of the Papal power, now, and henceforth, till he shall be utterly destroyed, together with the Antichristian beast, constitute the *false prophet*, under the power and management of the Roman beast, under his last, a newly *healed head*.

The evidence, that the rise of Antichrist in France opened the period of the fifth vial, with awful precision, I cannot but conceive to be more clear, than what usually attends the fulfilment of ancient prophecies. In addition to the evidence arising from its period, in connexion with the preceding vials, the evidence arising

*Trumbull's Century Sermon.

from the *events*, in view of the prophetic description of the fifth vial, seems to be conclusive. Until the fifth vial, the Papal beast had a *throne* and a *kingdom*. After it, he has *none*! For the fifth vial is poured upon his throne, which must indicate its subversion. Consequently, his kingdom is filled with darkness. And till the rise of Antichrist in France, the Papal power may be said to have had a *throne* and a *kingdom*. Now he has *neither*. His throne is destroyed; and his kingdom is filled with darkness. Few fulfilments of prophecy were ever capable of equal demonstration. And have not the consequent blasphemies and events predicted in this vial, been fulfilled? The people of the Papal earth may well be said to have *gnawed their tongues for pain*. They have indeed languished under their pains and their sores. Their judgments have *been*, and *are* awful. How abundant have been the blasphemies of Atheism! and how obdurate the impenitence!

THE SIXTH VIAL.

And the sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
(Rev. xvi, 12.)

THIS vial some great authors have supposed will be fulfilled in the subversion of the Ottoman empire, that the way for the return of Israel and Judah to the land of their fathers may be prepared. Various writers have supposed the sixth vial to relate to the failing of the sources of Papal wealth and power, in order to facilitate the overthrow of the Romish see: And that it is an allusion to the mode, in which Cyrus reduced ancient Babylon. But I must think those authors, who have viewed this vial as respecting the overthrow of the Turks, to have been correct. Five of the vials have been fulfilled on the Papal beast. The fifth subverted his throne and kingdom. The sixth then *cannot* relate

to the failing of the revenues of the Pope; an event antecedent to the fifth vial. It must relate to another of the great powers found in array against Christ; the *Mohammedan*. Both *this* and Popery have been terrible to the Christian cause. Both were to be destroyed; and probably by the same rod of iron, or Antichrist. And can it be viewed as too much, that one of the seven *last plagues* should have an exclusive reference to the overthrow of the vast Mohammedan imposture? It has been believed that the Ottoman empire is to be overturned at a period not far from the present. And the judgment of the sixth vial appears strikingly to predict the accomplishment of this event. The sixth trumpet, or second woe, gave rise to the Ottoman empire, by loosing the four Angels, or Turkish sultanies bound upon the river Euphrates, whose capitals were Bagdat, Damascus, Aleppo, and Iconium. Those Turkish powers were long circumscribed there, by the crusades, and by the attacks of the Tartars. The second woe took off those restrictions; formed the Ottoman empire; and aided their bloody excursions into Europe. And the drying up of the waters of the Euphrates seems a striking expression of the counterpart of the judgment of the sixth trumpet; a striking expression of the overthrow of the *Euphratean empire*.

With respect to the *time* of this event, we are not left wholly in the dark. The Euphratean horsemen, at the establishment of the Ottoman empire, were "prepared for an *hour*, and a *day*, and a *month*, and a *year*,"—* If these sums were to be *added*, they make in prophetic calculation, 391 years, and two weeks. These added to 1453, the year in which the Turks took Constantinople, bring us to the year 1844, for the overthrow of the Turks. But if we read the passage as President Langdon explains it, the time of their subversion is nearer at hand. He supposes the sums are *not* to be added: According to his sense of the passage, those sultanies, when loosed, were to make successive incursions into Europe, as of an *hour*, a *day*, a *month*, and a

*Rev. ix, 15.

year; or each incursion thus exceeding its predecessor in length and terror. The first should be a short expedition for plunder, like the alarm of an hour, or a few weeks. In the next, the plundering Turks should proceed further, and waste and pillage for a prophetic day, or a year. In their third attack, they should be still *more terrible*, and continue their depredations for a prophetic month, or 30 years; and then retire, and afford a respite. And in their last attack, they should take Constantinople, make it their seat of empire, and continue for a *prophetic year*. The history of the events (all excepting the last, whose termination is still future) is thought to accord well with this representation. The Turks at first broke into Europe for plunder, and soon retired. This was like the alarm of an hour. Bajazet afterward made a longer incursion, and threatened the speedy conquest of the Greeks. But an attack of the Tartars at home called him away; and the danger appeared to subside. After an interval of rest to Europe, Mahomet I commenced a new attack, took Adrianople; and his successor took a considerable part of Greece. This "was an alarm which continued a month, or 30 years." And after a considerable season, "Mahomet II took Constantinople, and established the Turkish empire upon the ruins of that of the Greeks."* This probably was to continue a prophetic year, or 360 years. If the above solution be correct, the 360 years added to 1453, the year in which Constantinople was taken, brings us to the year 1813 for the overthrow of the Turks. And if the *year*, for which the Turks were prepared, be to be reckoned 365 days, or years, according to the present true reckoning, it brings us to the year 1818 for the time of the fulfilment of the sixth vial. Whether any of these calculations be correct, time will soon decide. But sooner or later the sixth vial will be fulfilled. And its accomplishment will probably be in the subversion of the Ottoman empire.

Relative to the *means* of the overthrow of the Turks, we read, Dan. xi, 40,—concerning the great infidel Power of

*Langdon on Revelation, p. 133.

the last days; *And at the time of the end shall the king of the south push at him, and the king of the north shall come against him, like a whirlwind, with chariots, and horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land; and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab; and the chief of the children of Ammon. He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps.* Upon this passage let it be remarked,

1. The time of this expedition of the infidel Power into the east, may well accord with that of the subversion of the Ottoman empire, or the pouring out of the sixth vial; being directly after he has subdued his neighboring nations, and divided their land for gain, or formed the *ten horns* of the Antichristian beast; as we learn from the preceding versés. After the fulfilment of the fifth vial, in the overthrow of the Papal power, by the rise and instrumentality of Antichrist, it is natural to look, *ere long*, for the fulfilment of the sixth vial, in the overthrow of the Turks.

2. The king of the south and the king of the north, in the preceding parts of the chapter, meant Egypt and Syria. These are now under the dominion of the Turks. These names then may well be supposed to mean the *Turkish empire*. By the king of the south we may naturally understand the Turkish dominions in Africa, including not only Egypt, but also the states of Barbary. Some of these Turkish provinces may be directed by their grand master, to make some kind of "*push*" at the infidel Power; which will be followed by an attack from all the Turkish powers of the east, and possibly other powers confederate with them.

3. Upon this, the infidel Power goes forth with *great fury*; enters Palestine, now subject to the Turks; and many countries in those parts will be overthrown by him. The eastern Arabs, under the name of Edom,

Moab, and Ammon, are excepted from his conquests: which implies, that his conquests in the east will be very extensive. What can all this be, but the subversion of the Ottoman empire?*

4. The conquering Power beats his way round, into Egypt, where he finds access to whatever treasures the inhabitants may possess. And the Egyptians, and Lybians, or states of Barbary, are found prostrate at his feet. May not this carrying of his arms into Africa, be a chastising of them for their *pushing at him*? From this expedition he retires, and affords opportunity for the accomplishment of the vast events, which will intervene between the sixth and the seventh vials.

5. As Antichrist is raised up for a rod of iron, to execute the judgments of God upon the nations, it appears rational to expect that he will be the instrument of the overthrow of the Turks. Many predictions concerning him represent him as subduing the nations, making the earth to tremble, and for the most part prospering in his enterprises, till the works of Divine indignation, for which he is raised up, shall be accomplished.† We may naturally expect, then, that he will be the mean of the ruin of the Turkish power, that grand supporter of the Mohammedan delusion, as well as of the Papal; or that he will be the instrument of the fulfilment of the sixth as well as of the fifth vial.

As the way had been long gradually preparing for the subversion of the Papal power, before it was effected under the fifth vial; so the way has been preparing, in a series of providential events, for the ruin of the Turkish empire.‡

It is remarkable, that a sect arose in Arabia, about

*It is not unnatural to suppose this conquering Power will lodge a colony of infidel Jews in Palestine, in this first expedition. See Faber upon this idea.

†Dan. xi, 36.

‡For a particular account of the earthquakes, fires, plagues, &c. which have lately desolated many parts of the Ottoman empire, the reader is referred to Dr. Trumbull's *Century Sermon*, p. 34.

the same time, in which Voltaire's scheme of Infidelity was planned, which is as threatening to the *Mohammedan*, as the scheme of Voltaire was to the *Papal* imposture. Abdul Wahab, a native of Aijerene, appeared about the middle of the last century, denying the Mohammedan religion. His followers, called Wahabees, have become numerous and terrible. In 1802, their armed force consisted of from 80, to 90,000. Their expeditions were conducted with the greatest secrecy and celerity. They had plundered Tyeeff, Mecca, Medina, and Kubula, with terrible slaughter. They had demolished the tomb of Mohammed at Medina; and had destroyed the mosques, after having plundered them of their vast treasures. In short, they had effected a revolution in the government of Arabia. And the Turkish government were forced to purchase their friendship. The founder of this sect received his education under the chief Mohammedan doctors at Basora and Bagdat. The Wahabees profess to believe in God: But they deny Jesus Christ, and all revealed religion. Thus the way has been providentially preparing for the subversion of the Mohammedan delusion, and consequently the ruin of the Turkish government, which rests upon it. But the end of that empire will be with a flood of wrath, under the instrumentality of Antichrist, as appears from the forecited passage of Dan. xi, 40,—and the other considerations before mentioned.*

*Should any object, that the *drying up* of the mystic Euphrates seems not consistent with a violent subversion of that empire by a foreign power; but seems rather to indicate a gradual decay, and kind of natural death; as the horn of the Macedonian beast is said, (Dan. viii, 25,) to be *broken without hands*: I answer; The drying up of the river Euphrates, by Cyrus, that he might destroy ancient Babylon, was a sudden and violent event, produced by a foreign invading foe. But that event was predicted under the same figure, with the judgment of the sixth vial. *I will dry up her sea, and make her springs dry.* (Jer. li, 36.) *That saith to the deep, Be dry, and I will dry up the rivers.* (Isai. xlv, 27.) *A drought is upon her waters, and they shall be dried up.* (Jer. l, 38.) These predictions were fulfilled upon Babylon by the violent siege and artificial oper-

The *object* of the judgment of the sixth vial is expressed—that *the way of the kings of the east may be prepared*. That the way may be prepared for the return of God's ancient covenant people to the land of their fathers. This sense accords with Mede, Moor, Durham, Pool, and others. That people are to be gathered to the Holy land before the seventh vial, or the battle of that great day of God Almighty. This point is made certain in numerous prophecies.* But they cannot return to the land of their fathers, till the Turk-

ations of the Medo-Persian monarch. And the drying up of waters is a common prophetic figure to signify the violent subversion of one nation by the arms of another. Thus the reduction of Egypt by Nebuchadnezzar was predicted; (Ezek. xxx, 12.) *And I will make the rivers dry, and sell the land into the hands of the wicked*. And the dividing of the waters of the Red Sea by the arm of the Most High, was noted under the same figure, Isai. li, 9, 10. The arm of the Lord is invoked; and the prophet says, *Art thou not it, that hath dried the sea?* I recollect no instance in prophecy, where the drying up of waters is used to predict the gradual decay, or kind of natural death of any people or nation. The drying up of the mystic Euphrates, then, we must naturally conclude, will be fulfilled by the arms of some powerful nation. The horn of the Macedonian beast's being *broken without hands*, (Dan. viii, 25.) may be found to mean, that it shall be broken without any *hands to uphold*; as is predicted of Antichrist, (Dan. xi, last)—*yet shall he come to his end, and none shall help him*. Such a clause is often added to the denunciations of Divine wrath upon the wicked; *And there be none to deliver. None can deliver out of mine hands*. But if that passage in Daniel relative to the Macedonian horn, *truly* mean, that it shall be destroyed *without human aid*, it must mean the gradual decay and death of the *Mohammedan delusion*; but not of the Turkish empire, the last, most powerful supporter of it. It does not accord with the analogy of the judgments of the vials, or of the signal judgments of God generally, that the sixth vial should be fulfilled without any special, visible instrument of the vengeance. God usually works by means; and usually has visible instruments prepared, adequate to effects, which are to be produced. And we have no reason to believe the signal judgment of the sixth vial will be an exception to this general rule; notwithstanding that a writer of celebrity has suggested that this will be the case.

*See Ezek. xxxviii and xxxix; Joel iii, Zech. xii, xiii, and xiv.

ish empire is subverted. For Palestine is in possession of that empire; and the Turks, so long as they are in power, will never suffer Judah and Israel to re-settle there.

But why are the ancient people of God called *the kings of the east*? Perhaps the signal care which God has for so many ages taken of that people, and the wonders of Providence still in reserve for them, may entitle them to this mystic appellation. They were formerly called, *a kingdom of priests*.^{*} And they are to become the most signal branch of that church, which is to be made *kings and priests unto God*. The phrase may have a special reference to the ten tribes, *now in the east*. In modern writings we are informed of a people in Persia, whither the ten tribes, at the time of their dispersion, were led,† called the Afghans, whose traditions and history seem clearly to evince, that they are the ten tribes of Israel. They entertain this opinion of themselves. And the best Persian historians give this opinion of them. The descendants of the dispersed Israelites may have emigrated to different and distant regions. Admitting that the scattered descendants of Israel may, after the battle of the great day, be gathered from the east, west, north, and south; from far, even from the ends of the earth;‡ yet the Afghans in Persia, it appears most highly probable, are that body of the ten tribes, who are to be restored with the Jews to Palestine, before the battle of the great day, or the seventh vial.§ These Afghans call themselves *Melchims*, the Hebrew word for *kings*. *These* may prove to be the *kings of the east*, to prepare the way for the return of whom, to the land of their fathers, the mystic Euphrates must be dried up. For this empire extends between the Holy land and Persia, which lies in the east. And the Turks, being in possession of the Holy land, and being of a religion utterly hostile to our holy Revelation, are as fatal an obstacle in the way of the

* Exo. xix, 6. †2 Kings xvii, 6. ‡Isai. xliii, 5, 6.

§See Ezek. xxxvii, 16—21, in connexion with the context, and the succeeding chapter.

return of Israel, as was the Red sea, in front of the ancient tribes, when they came out of Egypt, and were in Pihahiroth.* But as the Red sea in that case was parted, as though it were dried up;† so the mystic Euphrates will be no less effectually removed under the judgment of the sixth vial.

Upon the fulfilment of the sixth vial, we read, *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.‡* Here we find predicted a complicated, powerful, extensive agency, which will be in a special manner exerted in the period between the sixth and the seventh vials. Upon this prediction a number of things are to be noted. The *greatness* of the event is forcibly indicated, by the facts, that it was so long predicted; that the prediction occupied so considerable a part of the description of the vials; and that the event should occasion such a warning from the mouth of Christ, relative to his speedy, subsequent coming. *Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.* The *origin* of this agency is interesting:—*Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.* The dragon here is the devil, as we learn in Revelation xii. The beast is Antichrist. And the false prophet is the Papal system, after it ceased to be a beast, at the rise of Antichrist, and was taken into his grasp, as a tool of ambition. The devil will be suffered to exercise a powerful agency among men, *at that period. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.* (Rev. xii, 12.) His operations will be multifarious, peculiar, and mischievous. And the great infidel Power; and his tool, the Papacy, will unite in des-

*Exo. xiv.

†Isai. li, 9, 10.

‡Rev. xvi, 13, 14.

patching their agents over the world. And so completely under the direction of the wicked one will the whole agency be found to be, that it is said, *For they are the spirits of devils. Their subtilty is indicated:—like frogs.* Unclean, hateful reptiles! Sly, out of sight, slippery, *stationary*, or *swift* in their motion, as will best answer their purpose; creeping into every apartment; as was said of the frogs in the Egyptian plague, —*which shall go up, and come into thine house, and into thy bed chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs.* Sly, yet bold, impudent, and disgusting. Their *power* of deceit is noted. *Working miracles; doing wonders* in the sight of men. The depth of their scheme, the unity of their design, their incredible perseverance, the corruptions of the human heart, and the agency of Satan, will all unite to give the most astonishing force to their operations. Every incident, every corrupt passion, and all the power of sly insinuation, will be pressed into their service. In a word, licentiousness, Infidelity, and false religion, will unite their influence to aid the *same cause!* The *extent* of this agency is amazing: *Going forth unto the kings of the earth, and of the whole world.* If the whole world literally be *not* here designed, a great part of it surely must be understood. The nations favored with the light of Revelation will be included. The *object* of this combined and vast agency is interesting: *To gather them to the battle of that great day of God Almighty.* To prepare and gather the people of the world to that battle, so abundantly predicted in the prophetic parts of the Bible; to the event, which may be called, the battle of *that great day* so well known. *And he gathered them together into a place called in the Hebrew tongue, Armageddon.* This text probably will be fulfilled both literally and mystically. There is to be a literal expedition under Gog, against the Church of Christ, consisting of the Jews and people of Israel in Palestine.* And Armageddon, or the mountain of

*See Ezek. xxxvii, xxxviii, and xxxix.

Megiddo, it is expected, will be the place literally where Gog and his bands will be destroyed.* And the numerous nations predicted to be in that vast coalition, will need the subtlest management, to excite and give direction to the event. But the object of this subtle agency will no doubt have a mystical fulfilment. Countless multitudes throughout the evangelized nations, will be prepared and marshalled, as in battle array against the Church, and the King of Zion; and will be cut off in fatal judgments, under the seventh vial. A general spirit of licentiousness, Infidelity, and of false religion, will be found operating over the world; producing the most fatal effects to the temporal, and especially to the eternal interests of men; leading the multitudes of the people to treasure up wrath against the day of wrath; and thus to be found in the mystic Armageddon, when the day of that battle shall arrive.†

In the midst of the account concerning the three unclean spirits like frogs, we find a solemn pause; and our Lord in heaven gives the solemn admonition to the world; *Behold I come as a thief. Blessed is he, that watcheth, and keepeth his garments, lest he walk naked, and*

*See sec. ii, chap. iii, of the preceding Dissertation.

†So great, complicated, and fatal an agency from the three kindred systems of licentiousness, of Infidelity, and of false religion, as is predicted to go forth over the face of the world, after the sixth vial, cannot be expected to rise *at once*. It will no doubt have been a work of preparation, and of time. It will long have been in fatal operation, though not noted in the predictions of the vials, till after the accomplishment of the sixth, and to prepare the way for the seventh vial. The effects of these *spirits of devils* will then be more peculiarly seen, ripening people apace for the tremendous harvest. They are therefore predicted as most notorious at that period. But the prediction does not teach, that these three systems of influence will originate in that period. It does not forbid, but doubtless implies, that they will have been in operation for a long time. For such systems of influence are not organized at once. They will probably be found to have been in operation from the time of the *rise* of Antichrist. The numerous predictions of the rise, and progress of Antichrist, teach, that this complicated agency, which shall be found so *fatal*, after the sixth vial, was prevalent and dreadful, long *before* it. These three unclean spirits have already long been discovered!

they see his shame. Most urgent warning! When such wickedness prevails the chariot-wheels of justice are near! God will take his enemies on surprise. They believe not in his coming. And the event will be to them like the coming of a thief; yea, like lightning from heaven. And all, whose souls are not adorned with grace, will sink with Infidels, under the shame of their wickedness, and the terrors of that day. Let this kind warning sink deep into the ears and hearts of Christians! Says inspiration to them, *Ye are not in darkness, that that day should overtake you as a thief.* Our blessed Lord has repeatedly predicted, that his coming shall be as that of a thief; unlooked for; unexpected by the wicked world; like the flood upon the old world; and like the destruction of Sodom. The perils of those times are predicted, and the most wakeful vigilance enjoined. *Blessed is he, that watcheth, and keepeth his garments. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*

THE SEVENTH VIAL.

And the seventh Angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Rev. xvi, 17, to the end.)

VAST assemblage of figures, and of the most terrific kind. This is the most tremendous of all the vials.

It appears more terrible than all the preceding vials united. About as much is said to prepare the way for it, and to describe it, as with respect to all the other vials. No such preparations appeared for any, or all the other vials, as for this. And no such warnings were given. This is called, *the battle of that great day of God Almighty*; as being an event *well known* through the prophets. The events of this vial are future. The particulars are unknown to man. But from the numerous predictions of it, many probable things may be gathered. A great voice from the temple of heaven proclaims, *It is done*. The mystery of iniquity is finished. The enemies have had their day; and now God will vindicate his cause. The harvest of the earth is reaped; the wine-press is trodden. The *voices and thunders and lightnings* are striking expressions of the terrors of that scene. A great earthquake follows, *such as was not since men were upon the earth, so mighty an earthquake, and so great*: An emblem of a fatal shock of judgments, such as man has never seen: As our Lord predicted of the same event; *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*. (Mat. xxiv, 21.) And as Daniel predicts of the same event; *And there shall be a time of trouble, such as never was since there was a nation, even to that same time*. (Dan. xii, 1.) *The great city is divided into three parts*. By the great city here is meant probably the empire of Antichrist. His subjects revolt and become each other's executioners. *The cities of the nations fall*. The Divine vengeance which breaks at Armageddon, and destroys Gog and all his bands, rolls and thunders through the nations; demolishes their capitals; and lays their cities in ruins. The Antichristian Babylon, including what remains of the Papacy, comes into remembrance with God. The cup of the wine of the fierceness of his wrath is given. Every island flees away. The mountains of great kingdoms are no more found. They are plunged in the sea of revolution and ruin. And even all these figures are inadequate to the events. Another is there-

fore added; that of terrible *hail* falling on man, every stone being of about an hundred and fourteen pounds weight; indicative of judgments as much more fatal than those usually known, as hailstones of this enormous size would be more terrible than common hail. The other vials were local: This is general; *poured out into the air*; or upon the kingdom of the devil on earth, who is *the prince of the power of the air*. The vast armies of Atheists, Pagans, and the remains of the Papal and Mohammedan powers, collected in the Holy land, receive the first discharge of the artillery of Heaven, which sinks them in perdition. And the judgments will thence proceed, and will sweep off the *violent enemies* of the Church in every land. Probably violent, exterminating wars, civil dissensions, pestilences, and the raging elements let loose upon man, with other fatal judgments, will constitute the terrors of that day. The hand of God will be seen by all, in scenes of vengeance. Men will know, that those who fall are *the slain of the Lord*, whose carcasses, we are assured, *shall be at that day from one end of the earth, even unto the other end of the earth.* (Jer. xxv, 33.) *This is the day that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be as stubble, and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.* (Mal. iv, i.) *This is the day, when God will gather the nations, and assemble the kingdoms, and pour upon them his indignation, even all his fierce anger; and all the earth shall be devoured with the fire of his jealousy.* (Zeph. iii, 8.) *And he shall sweep the sinners thereof out of it.* (Isa. xliii, 9.) *They shall be consumed as the fat of lambs; into smoke shall they consume away. And the meek shall inherit the earth, and delight themselves in abundance of peace.* The Scriptures which predict this destruction of the enemies of the Church, are numerous, both in the Old and New Testaments; and they are *terrible!*

As to the *period* of this vial; it will not be poured out till after the subversion of the Turkish empire, and the consequent return and conversion of Israel and

the Jews; and the collection of the armies of Gog and Magog against them. (Ezek. xxxvii, xxxviii, xxxix.) These things must occupy some time. There are many plausible things in favor of the calculations of those, who suppose the 1260 years are to be reckoned from the year 606, when the bishop of Rome was constituted universal bishop: Consequently that they will terminate in the year 1866. This seems to afford but a short time for the great events which are to intervene between the present period and the seventh vial. But this is an age of wonders. God will do much in a short time. *He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.* Christ speaks of the days being shortened for the elect's sake. As to the precise time of the seventh vial, I do not feel great confidence. But I believe it is hastening on apace.

According to the preceding scheme of the vials, and in confirmation of it, it is observable, that the three last vials fall successively upon the three great wicked powers, the *Papal*, the *Mohammedan*, and the *Anti-christian*; giving to each a deadly blow; and the last vial deciding the controversy; sweeping from the earth all who are found in array against the Church. The first four of the vials were poured upon the Papal see, and its supporters; and were minor, and preparatory events. The three last are capital events. The fifth gives a death blow to the Papal beast, by the rise of Antichrist. The sixth subverts the Ottoman Empire. And the seventh plunges Antichrist, with the scattered remains of the two preceding powers, into perdition; and decides the controversy between the Church and all her inveterate enemies through evangelized nations. Mark the analogy between the vials and the trumpets. The first four of the trumpets related to minor events, which fell upon the Christian Roman empire. The three last related to capital events, and hence were called *woe-trumpets*. And each of these three related to a *different* power. The same thing is true of the vials, as they have been explained. The first four were minor judgments upon the Papal see, pre-

paring the way for its destruction. And the three last are capital events, each relating to a *different* power.

I am constrained to think those authors to be correct, who have supposed the seventh trumpet or third woe *does not* comprise all the vials. It appears as though this trumpet and the seventh vial must *meet*, and receive their accomplishment in the same event.

Surely those many writers, who carry the origin of the period of the vials back to the early days of the Papal see, are far from viewing all the vials included in the seventh trumpet. For they place a number of them even before the sixth trumpet. Pool's continuators, upon the seventh trumpet, (Rev. xi, 15,) observe; "Here ariseth a great question, whether the seven vials, of which we shall find the sixteenth chapter treating, do belong all to the seventh trumpet? or whether some of them belong to the sixth trumpet? Great divines are on *both sides of this question*. Mr. Pool, in his Latin synopsis, has collected together their reasons." The reasons offered in favor of all the vials being included in the last woe-trumpet, are, in my opinion, wholly inconclusive. While the objections against this scheme are irresistible. And if the seventh trumpet does not contain all the vials, it can contain none but the seventh and last. For no objection can be offered against its containing only the last vial, which does not equally militate against its containing any number *more* than the last, but short of the *whole*. The third woe then must probably comprise either the *whole* of the vials, or only the *last* vial. And the latter I apprehend will prove to be the fact.

It is striking to observe the *sameness* of the two events, the last woe-trumpet, and the seventh vial: And that this trumpet and vial appear to stand precisely in the same relation to the introduction of the Millennium. Let us compare together the two prophetic descriptions.

In Rev. xvi, 17, to the end, is the last vial. In chap. xi, 15, to the end, is the last trumpet.

Of the vial we read; *And the seventh angel poured out his vial into the air; and there came a great voice*

out of the temple of heaven saying, It is done. Of the trumpet we read; And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

Of the vial; And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great. Of the trumpet; And the temple of God was opened in heaven; and there was seen in his temple the ark of the testimony; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Of the vial; And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every island fled away, and the mountains were not found. Of the trumpet; And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying; We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned, And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, (avenged) and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them who fear thy name, small and great; and shouldest destroy them who destroy the earth.

Who can believe, that these two portions of prophecy do not relate to precisely the same period and events? Both introduce the Millennium. Both describe the battle of that great day of God, in the same figures. And there is *no appearance*, that the description of the seventh trumpet contains any thing more than what is contained in the seventh vial. If it were designed to contain all the vials, or if the whole period of the vials were then *future*, how could the voices in heaven pro-

claim, *the kingdoms of this world are become the kingdoms of our Lord, and of his Christ?* This does not appear to be one of those prophecies which speak of things far future as though they were present. To suppose it, is to destroy the very *occasion* of the joys of the heavenly hosts there noted. Their joys were, that the *time* for the introduction of the Millennium *had actually arrived*. They well knew *before*, that this joyful event was *future*, and *certain*, and would arrive in due time. This they knew every time they turned their thoughts upon it. And were their peculiar joys, expressed at the sounding of the seventh trumpet, occasioned only by a new turning of their attention to that subject, which was still far future? A thing which they had done millions of times before! How could this afford them any new source of joy? But let themselves decide the question. Do they not decide, that the occasion of their peculiar joy is, the *actual introduction* of the blessed millennial glory? *The kingdoms of this world are become the kingdoms of our Lord and of his Christ*. The same thing which is expressed upon the effusion of the seventh vial; *It is finished*.

In Rev. x, it appears to be *decided*, that the seventh trumpet does not contain the whole period of the vials; but is the same with the seventh vial. The seven thunders had uttered their voices; or the *wars and rumors of wars* attendant on the rise of Antichrist, had been heard. The Angel now, (verses 5, 6,) as though to check the impatience of the saints for the coming of Christ, as well as to assure them that it should be in due time, lifts up his hand to heaven, and swears, with unusual formality and solemnity, that, *Χρονος ουκ εσται επι; the time shall not be yet*: Or, the time shall not be prolonged. And he adds; *But in the days of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets*. In this passage several things are decided:

1. At the time of the seven thunders uttering their voices, the seventh trumpet, or third woe, is *still fu-*

ture. In the preceding chapter the effects of the first and second woe-trumpets are described. In this 10th chapter, instead of going on to a description of the *third* woe-trumpet, as would seem to be natural, and as he does in the course of the following chapter, a notable intervening event is introduced, by the crying of a mighty Angel with a loud voice; and by seven *thunders* uttering their voices.*

* The description of this Angel indicates the introduction of some most interesting event, after the period of the second woe, and before that of the third. At the introduction of the first woe, chap. ix, 1,— a star falls from heaven, having the key of the bottomless pit. The Mohammedan delusion, propagated by myriads of Saracens, *arose*. The second woe, chap. ix, 13,— a prediction of the invasion of the Turks, was introduced by the ministry of an *Angel*, loosing the four Turkish sultanies upon the river Euphrates. The Millennium, chap. xx, 1,— is introduced by the descent of an Angel, with a great chain in his hand, to bind the old serpent. The battle of the great day is introduced, chap. xiv, 14,— by an Angel upon the white cloud, with a sharp sickle. So in the 10th chapter under consideration, a great event, between the second and the third woes, is introduced: To prepare the way for which, we read; *And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.* The whole introduction of this chapter indicates that the events of it are great and interesting. The harbinger of them must be a *mighty Angel*, at once bestriding earth and sea; clothed with a cloud, and a rainbow (the emblem of God's covenant faithfulness) upon his head; his face as the *sun*; and his feet as pillars of fire. This no doubt was the Angel of the covenant, Jesus Christ. He has a *little book* in his hand. The object of this exhibition is so great that a little book is appropriated to it. This book, though sweet in the mouth, is bitter in digestion; probably as unfolding a new *task of labors*, struggles, and dangers to the people of God, in these scenes, which were to precede the third woe. Seven thunders are heard, whose import must remain unknown till they are fulfilled. Then they *might* be understood. At the period of their fulfilment, this Angel lifts up his hand to heaven, and swears, that the time of the events of the third woe shall not be yet. This seems to imply that it would be by many now expected; and also that it should

Thunder is a striking emblem of war.* And seven shocks of thunder breaking at once must be a striking emblem of an unprecedented scene of wars. The import of this symbol was sealed up, till it should be fulfilled. Then it was no doubt to be understood. These seven thunders, we may apprehend, have been heard in the wars of our day, attending the rise of the Antichristian beast, and the formation of his horns. Our bless'd Lord, when predicting his coming,† foretold that there should be *wars and rumors of wars*, which are but *the beginning of sorrows*; but the end, he says, is not by and by; or is not yet: As the Angel in this chapter swears, that *the time is not yet*, or immediately. These two passages, no doubt, relate to the same period and thing. And when the great events of the seven thunders, which must be viewed as opening a new era of affairs, *commence*, instead of introducing the events of the third woe, as some would, from the greatness and terrors of the scenes, naturally expect,

not be then long deferred. This chapter appears clearly to be a prediction of the rise of *Antichrist*. And it seems to imply, that the event should be attended with an expectation, which yet should prove incorrect, that the coming of Christ to finish the mystery of iniquity, and set up his millennial kingdom, is then opening upon the world. But this the Angel announces is *not quite yet*; *but in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets*. The tremendous scenes of judgment shall *then* be finished, as it were at once. But in the mean time the bitterness of the little book must be realized, in the successors of John being called to *prophesy again before many peoples, and nations, and tongues, and kings*. It must be very interesting to ascertain the period of the events of this chapter. And we find for certainty, that it is a period intervening between the sixth and seventh trumpets, or the second and third woes. It intervenes between the taking of Constantinople by the Turks, in 1453, and the destruction of Antichrist under the seventh trumpet. What then can these events be but the *rise of Antichrist*? This event appears *perfectly* to accord with the representation of the seven thunders. And how well do the bitter contents of the little book agree with the predictions of the *trials of the Church under the reign of Antichrist*? See sec. i, chap. iii.

* See Isa. xxix, 6.

† Mat. xxiv, Mark xiii, Luke xxi.

the Angel announces, that the seventh trumpet is still future, that it shall not be quite yet; or shall not be long deferred. The great events of the seven thunders then, are *not* the seventh trumpet.

2. In verse 7, we learn, that at the *beginning* of the seventh trumpet, when the Angel shall *begin* to sound, the mystery of God shall be *finished*: precisely the same idea with that in chap. xvi, 17; where upon the pouring out of the seventh vial into the air, the great voice from the temple of Heaven announces, *It is done*. But surely if the mystery of the prosperity and triumphs of the enemies of God, is *finished*, in the days of the voice of the seventh angel, when he shall *begin* to sound, his *beginning* to sound must be at a *later date*, than the introduction of the period of the vials! It must be the same with the *seventh vial*; which does indeed *finish* the mystery of iniquity. If the *beginning* of the seventh Angel to sound, or the commencement of the third woe, be but the *introduction* of the period of the vials, how could the Angel of the covenant announce, that when the seventh Angel shall *begin* to sound, the mystery of God shall be *finished*? The assertion would be utterly untrue; as would the assertion in chap. xi, 15, upon the sounding of the seventh trumpet before noted, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ*. Do not these Scriptures viewed in this connexion, demonstrate, that the seventh trumpet and the seventh vial, relate to the same event?

3. The seventh trumpet, we here learn, relates to the great event which God of old revealed to the prophets. *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets*. What great event of these last days did God of old abundantly reveal to his servants the prophets in Israel? The event of the seventh vial, the destruction of the final and mystical Babylon, to prepare the way for God's Israel to build their millennial Jerusalem, was abundantly revealed of old to God's servants the prophets. The battle of that great day was very much by them pre-

dicted; as may be seen in the second and third sections in chapter iii of this Dissertation. And lest any should say that *that* event, so much predicted in the ancient prophets, comprises all the vials, as they have conceived that the seventh trumpet comprises them, we find the dreadful event *restricted*, in Rev. xvi, 14, to the *seventh* vial: *To gather them to the battle of that great day of God Almighty.* What great day? *That great day* so well known, as abundantly revealed in the prophetic parts of the Word of God. This clause, applied to the seventh vial, forcibly implies, that this vial is *that very event* so abundantly predicted in the prophets, that God would *gather the nations, and assemble the kingdoms, and pour out upon them his indignation, even all his fierce anger; and the whole earth should be devoured with the fire of his jealousy. And that he would destroy the sinners thereof out of it.* The minor events of the preceding vials probably were not much known in the prophets of the Old Testament. But the dismal, decisive event of the *seventh* vial was *well* known in the writings of the ancient prophets. And the predictions of this event can by no means admit that the judgments of all the vials are included in that tremendous scene. For it is ever represented, not as a *series* of judgments, occupying some centuries; but as *one decisive event: A day that burns as an oven: A gathering of the nations to the valley of decision: And a short work, which the Lord will make upon the earth.* Surely then *that* event, declared to the ancient prophets, could not comprise all the vials. It comprised only the *seventh*; which is accordingly called, *The battle of that great day of God Almighty;* as being so well known in the prophets. Yet the passage in Rev. x, 6, under consideration, identifies the seventh trumpet with this very event in the prophets, which is to be fulfilled in the seventh vial; or shows their events to be one and the same. *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.* Here then it appears decided, that the seventh trumpet doe not comprise all the

vials; but only the seventh. Consequently the seventh trumpet and the seventh vial relate to one and the same event.

The numerous predictions in the Old and New Testaments, of the awful and universal destruction of the contending enemies of Christ, to prepare the way for his millennial kingdom on earth, *evince*, that the event will be of sufficient magnitude to fulfil the seventh trumpet, the third woe, the battle of that great day of God Almighty, and the seventh vial: Or, that these different representations *may* relate to this *same event*. Its extent and terrors will be such, that it is not to be esteemed strange, that in addition to its being called the seventh trumpet, it should be represented as the third woe, the battle of that great day of God Almighty, and the seventh *vial*. We do not imagine the third woe to be a different event from the seventh trumpet; nor the battle of that great day of God Almighty to be an event different from the seventh vial; although they are different representations. Why then should it be deemed improper to conclude, that the seventh trumpet and the seventh vial relate to the same event?

The supposition that the seventh trumpet includes all the vials, involves the subject in inexplicable difficulties. We must then say, according to the foregoing scheme of the vials, that the third woe commenced, or the seventh trumpet was blown, at the time of the reformation, early in the sixteenth century. Consequently, that the slaying and the resurrection of the witnesses, and the earthquake, (see Rev. xi, 7—15,) preceded that period. How then could the witnesses when they were slain, be said either to have *finished*, or even to be *about* to finish their testimony? And how could the Angel announce, (Rev. x, 5, 6,) *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets?* Or how could the great voices in heaven, chap. xi, 15, announce, at some period *before* the reformation, or *at* that time, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ?* For the kingdoms have

not *yet* become thus. And the commencement of the reformation was nearly three hundred years ago.

Or shall it be said the third woe commenced at the time of the revolution in France? and that the vials then began to be poured out? But can we exclude from the vials that regular series of fatal judgments upon the Papal see, which commenced at the time of the reformation, and which have been noted as fulfilling the four first vials? Have they not a most evident claim to be reckoned among the vials? Can it appear judicious to exclude them; and then to suppose (with a late author) that at least four of the vials were accomplished on France and her dependencies, in about *twenty years*? This appears too much to diminish the object of the vials. And has it not been shown, in section ii, chapter iii, in remarking upon the slaying of the witnesses, that no event took place antecedent to the French revolution, which can be viewed as answering to that representation?

It does appear indeed from every consideration, that the seventh trumpet is still *future*. For the way is not yet prepared for the kingdoms of this world to become the kingdoms of our Lord, and of his Christ. But is it probable that after all the fatal judgments inflicted on Papal Rome, the whole period of the vials is still future? This cannot be admitted. It follows then, that the seventh trumpet does *not* comprise all the period of the vials. It probably comprises only the *seventh* vial.

According to the foregoing scheme of the vials, we are yet under the *second woe*. Under this, *six* of the vials were to be accomplished. The sixth trumpet established the Ottoman empire. And this trumpet will close in the subversion of the same empire under the sixth vial. The existence of the Turkish government then, as it introduced, so it bounds the period of the second woe. The latter commenced, and will end with the former.

Four of the vials have been poured out. The effusion of the *fifth* has been introduced in our day; and is now accomplishing, with *tremendous roar*, the judg-

ments of Heaven on Papal nations. The sixth vial may not be far distant. And the *seventh*, the terrific and decisive scenes of the third woe, and the battle of that great day of God Almighty, will be introduced at the close of the 1260 years, and will decide the controversy between Jesus Christ and his enemies.

This scheme concerning the vials accounts for all the late commotions in Europe; and ascertains that a new and most important era has commenced; although the third woe is still future. The tremendous scenes, which have recently taken place, are the judgments of the *fifth vial*; the subversion of the *seat* (throne) of the Papal beast, by the rise of the Atheistical Antichrist, who denieth the Father and the Son. These are the *wars, and rumors of wars*, foretold by our blessed Lord, as the harbingers of his coming, and as the beginning of sorrows. These probably are the seven thunders uttering their voices, at a period subsequent to the second woe, and not long antecedent to the third; whose import was to be sealed up, till they should be fulfilled; whose events would then be naturally mistaken for the coming of Christ in the *third woe*; but upon which the Angel *swears*, that *the time is not yet; the end shall not be by and by*. Events most interesting to the Church must intervene between this and the destruction of her enemies, to introduce her millennial glory. The *bitter* contents of the little book in the Angel's hand, must be experienced. *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.* The events here hinted, if they be *future*, as must be apprehended, from the connexion of the events of the passage, *future days must unfold!* The people of God need to be prepared for every event. Never perhaps were the Christian armor, and holy vigilance and faithfulness, more necessary, than at the present period. Our Lord, when predicting this period, gives in charge; *Watch ye therefore; for ye know not when the Master of the house com-*

eth, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, WATCH!

CONCLUSION,

In which some duties are suggested which seem calculated to withstand the Infidelity of our times.

I HAVE NOW finished my arguments and proofs in favor of the points proposed in this Dissertation. Concerning the weight of the evidence, the reader will judge. But proceeding on the ground that the points proposed are substantiated; what have the friends of Zion to do, to withstand the Infidelity of this period? They have *much* to do: much with their own hearts; much with their families; and much with their fellow men. The Divine precepts, now emphatically applicable, are many, and most weighty. One important direction we find prefixed to the prophetic description of the rise of Antichrist in Jude. The Apostle exhorts us that we *contend earnestly for the faith once delivered to the saints*. The duty here enjoined implies, in addition to faithful support of the *scheme* of Gospel grace, the diligent use of all proper remedies against the insidious attacks of all, who aid the cause of Antichrist. As these attacks are concealed, oblique, and subtile; so the means of withstanding them must be extensive; and must consist much in guarding those principles, on the subversion of which, the enemies make their highest calculations. These means ought to be wisely ascertained, and vigilantly applied.

For this purpose, I shall now suggest some things, which may be esteemed important.

1. *Repentance and reformation.*

If *these* be neglected, all other means will be of but little avail. For *God will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses*. This will hold true of *nations*, as well as of individuals. However blamable may be the instrumental causes of our calamities or public dangers, yet

they are a just punishment for our sins. Nothing but sin could betray us into the hands of the agents of Infidelity and disorganization. Our nation is deeply defiled with sin. We are guilty of ingratitude and impiety toward God; of undervaluing the Gospel of his Son; and of much contempt of his authority. Almost every species of vice and profanity are abounding. It is thought this nation has made unprecedented progress in wickedness; and this notwithstanding our most signal Divine blessings, and our great obligations to God.

It has been but a short time since the first fathers of New England arrived in this western hemisphere, then a wilderness of savages and beasts. Their sole object in the perilous adventure was, the enjoyment of the liberty of conscience, and the maintaining and enjoyment of the Institutions of grace in their purity. Great things, God did for them, in sustaining them under pressing calamities and dangers. And great things God has since done in building us up into a great, independent, and flourishing nation. Our obligations to God to be a *virtuous people* are proportionably great. But alas! how have they been violated! When we compare the spirit and manners of our nation with those of our pious ancestors, the contrast is *dismal*. And it evinces that our degeneracy has been rapid and great.

God is angry with this nation. And justly may he exhibit his displeasure, by suffering the spirit of Antichrist to propagate his impositions in so guilty a land. But how dismal must be our prospects, should Antichristian influence find a permanent residence here! Our national judgments in that case would not linger; but we should be involved in the plagues of the infidel Power of the last days.

Every thing then calls for repentance and reformation. The word of God, and the signs of the times, enforce on us the following paternal language of heaven; *Amend your ways and your doings; and I will cause you to dwell in this place. Return unto me; and I will return unto you, saith the Lord of hosts. But if ye will walk con-*

trary unto me, I will walk contrary unto you, and will punish you yet seven times for your sins. Return ye backsliding children, and I will heal your backslidings. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. Should such admonitions of Heaven be disregarded, we have reason to tremble at such judgments as the following; *And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things, which are not convenient. Because that when they knew God, they glorified him not as God, neither were they thankful; but became vain in their imagination, and their foolish hearts were darkened. Professing themselves to be wise, they became fools.* These, and the many similar warnings of Inspiration, derive the greatest emphasis, as they respect us, from our national blessings, our Gospel privileges, and our signal obligations to God. And nothing can exempt us from their terrors, but *repentance and reformation.*

National sins are provoking to the God of the nations. This has ever been the case. And surely it cannot be less so *now*, under the peculiar light and advantages of this period. It was said of old, *Righteousness exalteth a nation; but sin is the reproach of any people.* Civil communities are punishable for their public sins, *only in this world.* If sinful individuals continue to enjoy prosperity in this world, it is not unaccountable. They will be punished in the *next.* But if sinful communities escape Divine judgment here, one would be apt to inquire, *Where is the God of judgment? Is not God to be known by the judgments, which he executeth?* Terrible things were implied against an ungrateful and wicked people of old, when we read; *Hear O heavens, and give ear O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.*

Perseverance in sin, under signal calls of Providence, is peculiarly provoking to God; and dangerous to an

incorrigible people. *In that day did the Lord God call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold joy, and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we die. And it was revealed in mine ears, by the Lord of hosts, surely this iniquity shall not be purged from you till you die, saith the Lord of hosts. Were they ashamed, when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. Therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord.* A dreadful fulfilment these words will have, among Antichristian nations, at the battle of that great day, which is fast approaching.

No doubt our nation is highly favored with *praying people*. Their numbers have of late increased. And often has the Most High blessed whole nations, in answer to the prayers of individuals; or for his Church's sake. Ten righteous persons would have saved Sodom! But we read of a time's coming, with sinful nations, when the prayers of the pious among them will cease to prevail. *Therefore pray not thou for this people—for I will not hear thee. Though Moses and Samuel stood before me, yet my mind could not be toward this people. Cast them out of my sight, and let them go forth.—Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls, saith the Lord God.*

Every thing then calls on our great national community to repent and reform. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil, that I thought to do unto them.* Blessed encouragement! But read the alternative; *At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice; then I will repent of the good, wherewith I said I would benefit them.*

These cannot be otherwise than words of alarm to our nation.

2. *Faithfulness in the government of our literary Institutions.*

These Institutions have a very powerful influence on the religious sentiments, and the morals of the community. Their members, and especially their annual graduates, are capable of doing great good, or evil, in society; they can greatly withstand, or greatly promote the cause of Infidelity and licentiousness. How important is it then, that, while obtaining their education, they be duly impressed with a correct view of the dangers of this period, arising from the influence of Antichrist? And that they be diligently guarded by pious instructions, against every favorable impression of that philosophy, which is *falsely so called*. It is of high importance to the community, that they be led to imbibe the spirit, and correct sentiments, of the Christian religion. This is an object, which depends much on those who have the government of our literary Institutions. And it is an object of great moment at this interesting period.

3. *Vigilance and faithfulness in the ambassadors of Christ.*

Those, who are set for a defence of the Gospel, must in a special manner *contend earnestly for the faith once delivered to the saints*. Peculiar duties are attached to the office of the watchmen to give notice when the enemy are approaching. If they sleep, or are unfaithful, ruin may ensue; and the watchmen must answer for it at the peril of their souls. The ambassadors of Christ must watch the attacks of the enemy; and, at whatever risk, they must sound the alarm. *Blow ye the trumpet in Zion; sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of the Lord; for it is nigh at hand.*

Ministers ought to use great plainness in preaching and supporting the distinguishing doctrines of the Gospel; and never to handle the word of God *deceitfully*, in order to render it palatable to the carnal heart. Infinite mischief has been done, and Infidelity greatly pro-

moted, by such attempts to please men. The Aristotelian, Platonic, and other systems of ancient philosophy have been adopted in turn, or at different periods, to aid in unfolding the truths of revelation. But the consequences were fatal. Such attempts are nearly allied to Infidelity. They are a virtual rejection of the word of God.

In that form of Illuminism, called *The German Union*, the German divines, while they professed the warmest attachment to the Gospel, united to explain away its most offensive, or its peculiar doctrines. This was a signal for others to come forward, and deny the superiority of the Bible to natural religion; and thus to preclude the necessity of a revelation. And this again opened a door for a third class to deny all religion, and its Author. The first of these classes, Judas like! betrayed the Gospel into the hands of the other two, by stripping it of its blessed peculiarities. By numbers of such hands under the mask of friendship, the sacred pillars of the Gospel were *there* undermined; and Infidelity obtained an easy triumph.

The faithful preaching of the distinguishing doctrines of grace must hold a prime rank among the means of withstanding the spirit of Antichrist, and of supporting the Christian Religion. This is a mean of God's appointment, and a mean, which God will bless. *Preach unto them the preaching, that I bid thee. Speak all the words that I command thee to speak unto them; diminish not a word.* This is an essential mean of salvation.

While the ministers of Christ at this day are wise as serpents, and harmless as doves, they will need to be *strong, and bold, and very courageous.* The wiles of Infidelity are so reduced to a system, and have taken such deep effect, that to expose them is rendered unpopular with thousands, and dangerous to the undertaker. All the depths of Satan are interwoven with this scheme, to enable it to *defy* the friends of religion. Its pillars and bulwarks are numerous, and of long preparation. The last words of David in his sublime prediction of the *Kingdom of the Righteous Ruler*, and of the

scenes that shall precede it,* are here directly in point. "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man, that would touch them, must be fenced with iron, and the staff of a spear; and they shall be utterly burnt with fire in the same place." This is a prophetic description of the agents of the Infidelity of the last days. Ministers will be under great temptation to shrink from this important branch of their official duty, and to avoid the *task*, of *exposing the men of Belial*. But it is a duty, which the Great Head of the the Church has assigned to his ambassadors, to descry the approach of the enemy, and to give faithful warning. And they have no right to decline it, for any consideration. Neither flatteries, frowns, interests, nor dangers of death, can justify them in such neglect. Their Master endured the cross, and despised the shame. And they must follow him. *He, that would save his life, shall lose it.*

The ambassadors of Christ, of this generation, especially the younger part of them, may possibly see days of trial. Trials to the faithful will precede the Millennium. The feet of the ancient priests were dipped in the waters of Jordan, overflowing all its banks in the time of wheat harvest, before the waters divided to give a passage to the tribes of the Lord into the promised land.† It was the lot of these ministers of the Lord to lead the way, bearing the ark of the covenant before the people. That procession, divinely ordered, was about to take possession of the promised Canaan, and also to present us with a *type* of the *transition* of the Gospel Church from her wilderness state, to her millennial glory. They moved forward toward the foaming waters, which rolled furiously between them and the promised land, till the feet of the priests were plunged. Human wisdom saw no way of being transported over the flood. They confided in God. The command, given at the Red Sea, became again applicable; *Stand still, and see the salvation of the Lord!*

* 2 Samuel xxiii, 1, 6, 7.

† Joshua iii, 10.

The floods were cut off. The waters were thrown asunder. Israel passed on dry land; and all was safe!

May the ministers of Christ, with a correct view of the present signs of the times, awake to duty and faithfulness, and cheerfully stand in their lot.

4. *Proper caution in the induction of men into the Gospel ministry.*

While a pious and learned ministry are to hold the first rank among the means of withstanding the Infidelity of the last days; unconverted and ignorant ministers are among the most fatal means of betraying the cause of Christ into the hands of Infidels. Hence the inspired caution, *Lay hands suddenly on no man*. This holy office is to be committed only to "faithful men, who shall be able to teach others also. Holding fast the faithful word, (says the apostle) as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." Surely none but men of grace, of abilities, and of good education, as well as of known and approved character, are adequate to this work. And none but such should be admitted to ordination, nor as candidates.

5. *A faithful support and improvement of the regular administration of the Gospel; and avoiding erroneous and unknown teachers.*

The enemies, aware that the administration of the Gospel is essential to the well being of Zion, and a prime bulwark of her defence, make this one of the first points of their attack. Their modes of attack are various. Where the way is prepared, the attack may be expected to be *direct* and *decisive*: as was the case in France, after the revolution. There the Protestant, as well as Catholic ministers were put to death in multitudes; or had to renounce their profession; or flee their country. In Holland also, after the French had gotten possession there, violence was used against the order of the Gospel. The people were forbidden to be called together, as had been usual, for Divine worship, by the ringing of bells. Ministers were forbidden to appear abroad in their distinctive dress. Yea, they were deprived of their salaries. Some of them were robbed of

great sums of money; and were confined in prison. Cloots, a leading member in the French national Convention, used to say; "Kings and priests are worthless things: they are despots and corrupters."* If the Roman Catholic priests were corrupters, the French made no distinction between them, and the most unexceptionable Protestants. The whole order of the Gospel they utterly abjured.

Where the way is *not* thus prepared for an open attack, the operations of Infidelity against the administration of the Gospel, are more cautious, covert, and subtle; but calculated with vast design to subvert the Christian religion, by first overturning its faithful ministry.

The native covetousness of the human heart is enlisted into this service. Many are induced to *withdraw*, or *withhold* the support of the Gospel ministry. Many under the name of teachers have artfully led the unwary to infer from the gratuity of some of Paul's missionary labors among the heathen, that the ministry of the Gospel is *ever* to be free of all regular expense: and that all ministers, who stipulate for their regular support in return for their being devoted to a people, are *hirelings* and *impostors*. This is a suggestion, than which nothing can be more opposed to the word of God; or injurious to man. It is a prime stratagem of hypocrisy, and of Infidelity. These words of Christ are perverted, and pressed into this service, *Freely ye have received; freely give*. In relation to the power of miraculous *healing*, which was superadded to the special commission of the apostles, our Lord gave them a charge; *Freely ye have received, freely give*. (Matt. x, 8.) i. e. Make no merchandize of this special Divine delegation. Men would give almost any sum to be healed. Take nothing. But it is base wickedness to pervert these words of Christ into a prohibition to his ministers from asking their regular support. The words of Christ, which immediately follow, take this text out of the impostor's hands. "Provide neither gold,

* See Doctor Morse's Fast Sermon of 1799,

“nor silver, nor brass in your purses; nor scrip for your journey; neither two coats; neither shoes; nor yet staves: for the workman is worthy of his meat.”

It is the express order of God, that those, who preach the Gospel, shall live of the Gospel; that people shall aid their support according to their several abilities; and that they shall do it to such a degree, as that their minister need not entangle himself with the affairs of this life, but may give himself wholly to the work of the ministry. When this support of the Gospel is covetously withholden, God charges the withholders with the sin of robbing him. (Mal. iii, 9.) And they may well expect judgments, delusion, and ruin in return. The support of the Gospel then, and a faithful attention and obedience to its administration, are a most important remedy against the innovating, Antichristian principles of these last days.

And a firm rejection of all erroneous and irregular preachers, is an important mean of withstanding the Antichristian principles of this period. And this is solemnly enjoined in the word of God. Relative to the last days, Christ commands; *Take heed that no man deceive you. For many shall come in my name, and shall deceive many.* Various predictions of the last days lead us to expect multitudes of false teachers. And that such will be most influential in propagating the Infidelity of that period. Peter, when about to predict the rise and agency of Antichrist, thus introduces the chapter. *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.* Here we find much at least of that Infidelity is introduced by what the apostle calls, *false teachers.* This term may probably here be viewed as a word of considerable latitude. It must comprise all, who are found in the active promotion of the Infidelity of this period; or of sentiments, that lead to it; whether they teach Atheism or Deism; or more

specious tenets under the notion of Christian doctrines; which yet are essentially erroneous: whether they do it with an express design to propagate Infidelity; or, being given up to delusion and fanaticism, please themselves that they are doing God service: whether they propagate their tenets under the guise of politics, or religion: whether they act under pretence of a commission from Christ or not; or whether their communications be made in private letters, secret assemblies, a sermon, a volume, a pamphlet, a tract, or a gazette. All, who *actively* undertake to *direct the public opinion*, so as to propagate Infidelity, or sentiments, which *in fact tend* to it, whether *they* perceive this tendency, or not, *are the false teachers in this passage of Peter*. They, from some motive, and in some form, undertake to *teach men*; and they teach them *falsehood*, which tends to unhinge their minds, and to prepare them for skepticism and licentiousness. These false teachers of various descriptions are predicted to be abundant in the last days; men of confidence and impertinence, as well as of base design; and many of them so subtle, that *if it were possible, they would deceive even the very elect*.

Now the command of God is, that we should not be led by such persons, let them be of whatever profession; or let their zeal be what it may. "Take heed that no man deceive you. Mark them, who cause divisions contrary to the doctrine, which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Here it may with great propriety be added, that to unite in the *missionary* exertions of the present period, is an important duty, and a powerful antidote against the Antichristian influence of our times. A great missionary work, a remarkable propagation of the Gospel, is to be effected. This is powerfully to aid the cause of Christ, under the darkness of Antichristian tyranny; and to bring forward the introduction of the Millennium. And to this work men are called upon to put a helping hand. While the Most High will carry it

forward, he will do it through the instrumentality of the friends of Zion, and of those, whom he will graciously incline to this purpose. God will show that the *silver* and the *gold* are *His*. He will incline the hearts of his chosen to bestow a portion of their attention and property upon the missionary object. This object has thus been promoted within fifteen years, to a degree unprecedented since the days of the apostles. The formation of the London Missionary Society on the 21st of September, 1794, presented to the evangelized world a second *Pentecost*. Great numbers of Societies and associations have since been formed in different parts of what has been called the Christian world, to promote this most noble design, either in sending out missionaries; or in translating the Bible into the different languages of the heathen, and distributing this precious book among perishing millions. The particular and pleasing histories of these societies, the effectual doors opened, and the signal provisions and interpositions of Providence in the behalf of his servants, the people of God have perused with interest, pleasure, and wonder.

Ancient Divine predictions of this great event are express and striking. And they unite in fixing it about the present time. The Lamb appeared on the mount Zion, Rev. xiv, 1, at the reformation early in the sixteenth century. By and by, or after the Protestant cause had progressed through different nations for a convenient time, and the way was prepared, and the hour of God's judgment, in the subversion of the predominant power of Papal Rome, had arrived, the *Angel* of the missionary cause, (verse 6,) begins his "flight through the midst of heaven, having the everlasting Gospel to preach to them, that dwell on the earth, to every nation, and kindred, and tongue, and people; saying, Fear God, and give glory to him; for the hour of his judgment is come; and worship him, that made heaven, and earth, and the sea, and the fountains of water."

That this sublime emblem predicts a remarkable, general, and efficacious propagation of the Gospel

through the nations, none I trust will dispute. And that it is to have its effect in *Pagan lands*, is evident from the last clause of the text; where the message is introduced, by unfolding the volume of *nature*. "Worship him, that made heaven, and earth, and the sea, and the fountains of water." As if they should say, We have come to inform you *who* made the yonder visible heavens; this great earth; the sea; and the fountains of water; *what* he demands of you; and *how* you may worship and enjoy him. The prediction seems evidently to fix the event about the present time. The Protestant Religion *has* progressed through the nations. The hour of God's judgment has come. And the missionary Angel has begun his flight. And the two great classes of events are collaterally progressing.

Parallel predictions of this blessed event corroborate the preceding exposition: And they show that this remarkable propagation of the Gospel is immediately to precede the battle of that great day of God Almighty.

Now, shall we not *aid* this blessed work? Shall we not unite in it with the friends of Zion? Is it our interesting lot to have our season of probation at the important period, when the blessed event of those ancient prophecies is beginning to be fulfilled? Gracious Parent of the world! Shall we not leap for humble joy and pious gratitude, that we are thus indulged the opportunity of being workers together *with thee* in so merciful and glorious an object, and at such a period as this? Who can withstand the motives of this blessed cause? Who will not lay his talents, all his powers of body and mind, his time, and his money at the feet of Christ? This will be time and money laid out to infinite advantage; diffusing salvation to perishing millions! This will be making to ourselves friends of the mammon of unrighteousness; that when we fail, they may be the occasion of receiving us into everlasting habitations. How suitable an employment, and how blessed a source of consolation, when Antichrist is rising, and spreading terror and devastation through the nations! While the *sea* of revolution and tumult, and the waves thereof are roaring, and men's hearts will be found failing them

for fear, and looking after those things, that are coming upon the earth; yea, while the Jordan of Antichristian intrigue and violence may be found overflowing all its banks, in the time of this harvest; *those*, who shall be found thus following the Captain of salvation, may lift up their heads, and sing; for their redemption draweth nigh. But where shall we be safe, unless thus following the Lamb? *Where*, or *how* else can we, to such advantage, withstand the attacks of the Infidelity and licentiousness of this period? How else shall we escape the displeasure of Him, who is *jealous* for his cause and honor? "Curse ye Meroz, saith the angel of the Lord! "Curse ye bitterly the inhabitants thereof; because they "came not up to the help of the Lord, to the help of "the Lord against the mighty." Say not you have no property to spare for this object. Your property is *all the Lord's*. You are but his stewards; and must give an account to God for the improvement of every talent. And shall we dare to withhold, when the great Master calls for a little of his own property which he has deposited in our hands? and this too from so noble an object? "The earth is the Lord's, and the fulness "thereof; the world, and they that dwell therein." And "God is able to make all grace abound toward us, that "we having a sufficiency in all things, may abound to "every good work. As it is written, He, that gathered "much had nothing over; and he, that gathered little, "had no lack." Withholding from God cannot be the way to secure the Divine benignity. When the enemy are coming in like a flood, and the Spirit of the Lord is lifting up a standard against them, shall we not flock to that standard? Shall we not thus be found under the banner of the King of Zion? Alas, the wicked will *not understand!* But the *wise will understand*. And the latter will adopt this among the means of withstanding the torrents of Antichristian influence: They will aid the missionary exertions of the people of God.

6. *Due exertions to promote the sanctification of the Lord's day.*

Religion ever rises or falls in exact proportion with the sanctification, or neglect of the Sabbath. The lat-

ter opens a wide door to Infidelity and licentiousness. These can no more exist with the due sanctification of this holy day, than darkness can co-exist with light. Hence men of an Infidel cast hate the Sabbath, and are often found profaning it. One of the first deeds of French *liberty and equality* was, to abolish the Sabbath, by instituting their decade in its stead. And the same disposition is too prevalent among men, on every side.

It is the duty of every civil government to restrain its subjects from the open violation of the Lord's day. The law of God, and the general principle of civil legislation unite in demanding this. The law of God says; "Remember the Sabbath day to keep it holy:—the "seventh day is the Sabbath of the Lord thy God; in it "thou shalt not do any work, thou, nor thy son, nor thy "daughter, nor thy man servant, nor thy maid servant, "nor thy cattle, nor thy stranger, that is within thy "gates." This latter clause clearly implies the duty of having civil laws to restrain from the open violation of the Sabbath. For strangers within our gates, when disposed to violate the Sabbath, will not be restrained by any thing short of civil laws. Yet the law of God *demand*s their restriction; a law which is moral, perpetual, and binding on all men. The consequence is unavoidable. Every civil community ought to have laws to prevent all open violation of the Sabbath.

And the general principle of civil legislation establishes this duty. This principle can suffer nothing to be openly practised, which is evidently detrimental to the community. But what can be more detrimental to the community, than that flood of immorality and licentiousness, which are the known and certain consequences of a general profanation of the Sabbath? The proper improvement of this holy day has the most beneficial effects on the civil interests of men. The external observance of the fourth command then, is as proper a subject of legislation, as that of the third, the fifth, the sixth, seventh, eighth, or any Divine command. No precept in the decalogue is more founded in the nature of things, than the fourth.

And good laws enacted upon this subject ought to be put in effectual execution. Shall the laws of God and man be forced to retreat before the brazen front of Infidelity and licentiousness? When this is the case, officers of the civil peace are criminally deficient in their duty. They ought, at whatever risk, to see good laws relative to the Sabbath, as well as to other things, put in effectual execution. This is an important mean of withstanding impious designs at this interesting period.

And it is the command of Heaven, that we should not forsake "the assembling of ourselves together, as the manner of some is; but that we should exhort one another; and so much the more, as we see the day approaching." It is no token for good, that public worshipping assemblies are deserted by such multitudes. It is a circumstance, that calls for humility, and exertion. Every one ought to exert all his influence, in his own family, in his neighborhood, and among his fellow men, to deter from this and every breach of the Sabbath; to bring people to the *courts of the Lord*, and to induce them to *keep God's Sabbaths, and reverence his sanctuary.*

7. *Proper caution in the admission of members into the Church; and a faithful support of Christian discipline.*

While *the Spirit and the bride say, COME*, and the arms of the Church are extended to receive every child of God; the wicked are not to be received. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? seeing thou hatest instruction, and casteth my words behind thee. And of the rest durst no man join himself unto them: But the people magnified them. And believers were the more added unto the Lord. The Lord added to the church daily such as should be saved."

Unprincipled professors are in a situation effectually to wound the cause of Christ, and to become dangerous tools of the enemy. A spy within the walls, undetected, is more dangerous than ten open enemies without. Voltaire could boast, that his building a church, and partaking of the eucharist, was a master stroke of his

policy in crushing the wretch. Better is a small church of faithful members, than a large one of the opposite character. The former will be terrible to the wicked. While the latter may perhaps easily be induced to open the gates to an insidious enemy.

A faithful support of the laws of Christ's house, is an essential bulwark against the adversaries of religion. A neglect of discipline betrays the cause of Christianity into the hands of the enemy. While a holy, strict, judicious Church discipline renders a Church not only *beautiful as Tirzah, and comely as Jerusalem; but terrible as an army with banners.* Among the cavils of the wicked, nothing is more common, than unfriendly remarks upon the failings of professors. The real failings of professors then, their stumbling blocks not taken up, have a most pernicious effect toward bringing religion into contempt among the thoughtless and vain, and to fix them in Infidelity. In opposition to this, every church ought to be a faithful court of Christ, a city of his holiness; answering to the representation given in holy Writ; *looking forth as the morning, fair as the moon, and clear as the sun; the pillar and ground of the truth.* This is of vast importance at the present period. *Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

8. *Family Religion; and a pious, discreet family government.*

This is a remedy of the first importance against Anti-christian influence. And the want of it is the mischievous occasion of much of the evils, which now threaten to inundate the civilized world. It is the order and the promise of God; *Train up a child in the way he should go, and when he is old, he will not depart from it.* It was repeatedly given in charge by the God of Israel, relative to the doctrines, duties, and motives of their religion; "Thou shalt diligently teach them to thy children, speaking of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up." How *rational* as well as *weighty* is the following inspired passage,

relative to urging on children the things of God! — *Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing the generation to come the praises of the Lord; — For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children that should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God; but keep his commandments.* This is a law of God of prime importance at all times; and especially at this day of innovation and wickedness. When families neglect religion and a godly discipline, how soon do they become receptacles of vice and error.

Voltaire and his disciples made their highest calculations on corrupting the rising generation, and directing the education of youth. Various of their first arrangements was to effect this object. Family prayer, the reading of the Bible, pious parental instructions and examples, the holy sanctification of the Sabbath, with salutary and effectual corrections and restraints, are most important to the proper education of a family. And these are means of the first importance towards withstanding the seductive arts of Infidelity. Happy, if all heads of families properly felt the weight of this sentiment. They *will* feel it, when they meet their children in the final judgment! They will feel it in eternity, where the infinitely weighty consequences of their faithfulness, or unfaithfulness will be clearly exhibited before the eyes of the universe.

9. *The employing of PIOUS, as well as able instructors of our children.*

School instructors have a great influence in forming the sentiments and morals of our youth. They have a great opportunity to sow the seeds of virtue, or of vice. On this principle, the Illuminees, as we have just observed, placed great dependence. Among the fatal arts of disseminating their sentiments, getting into their hands the management of reading schools, held

a high rank. In this way they gradually formed young minds to their views. And unsuspecting youth became an easy prey to their wiles.

The schoolmaster has an influence over the minds of his young charge, which ought never to be unguarded by their parents; nor misimproved by the instructor. His examples, and any remarks made by him, are weighty with the listening pupils, who are accustomed to reverence their instructor. Surely then he ought to be a person of correct *religious* sentiments and habits, as well as of good information. And those communities, who have enacted strict laws relative to this object, have set an example worthy to be imitated by every part of the world. Would you hire a nurse who would poison your children? Or is the poisoning of their souls of less importance than that of their bodies? The want of properly guarding this principle, and the exclusion of Bibles, of prayers, and of religious instruction, from our schools, have opened a wide door to irreligion and Infidelity; the consequences of which *are alarming*. And a speedy and thorough reform in this particular, is a remedy of great importance against the present threatening evils.

And due caution relative to the *books* read by our youth, is a duty of no inconsiderable importance. It was a remark made by a shrewd observer of mankind, "Let me compose the ditties, and I care not who enacts the laws of a community." There is vast weight in this observation. The minds of youth may be imperceptibly perverted by ditties, songs, novels, tracts, and little books for children, (which appear beneath the notice of adults) as well as by subtle publications of more importance. The greatest dependence was placed, by the adepts of the Voltaire school, on this method of disseminating their poison through communities and kingdoms. And it is an avenue of corruption, which ought to be kept closed with cautious attention.

10. *Wisdom and prudence in the choice of our civil rulers.*

The framers of the code of Illuminism combined in their object "*revolutions, and the doctrines of Atheism.*" This is a point expressly ascertained by the development of their scheme; and clearly exhibited in all their operations. And the subtilty of the old serpent is here displayed, to give the most deadly effect to this scheme of his operations against the cause of religion. Virtuous rulers are *a terror to evil doers*, and they constitute a bulwark to the cause of religion, which the propagators of Infidelity dread; while they naturally conjecture, that they have little or nothing to fear from rulers destitute of religious principles; but that they have much to hope from them. One great object of their scheme would therefore naturally be, to get rid of the restraints occasioned by virtuous rulers; and to bring forward men of the opposite character. In this way republics have been enslaved and ruined. And in many ways, revolutions and tumults aid the cause of Infidelity.

Our rulers proceed from ourselves. And on their character our national weal, or woe depends. The sacred word will be fulfilled, which informs, that *When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn: And that The wicked walk on every side, when the vilest men are exalted.* In ancient sacred history we uniformly find, that good rulers were a blessing; and evil rulers were for judgment. The nation of Israel ever found the truth of this remark. And it will not be found less true under the blessings of Gospel light, and of a free republican government. In the latter, the moral character of the mass of the people will be indicated by that of their rulers. If their rulers be men of irreligion, and such be continued from time to time in office, irreligion marks the character of the mass of the people. In such a case, the Most High is insulted; and may be expected to manifest his displeasure in judgments. Notwithstanding the sentiment of many in modern times, that an *Infidel* will make as good a civil ruler, as a *believer*, yet in sacred Writ we find it otherwise taught. It is a sentiment

running through the Bible, that *He that ruleth over men must be just, ruling in the fear of God.* Hence men notoriously of the opposite character ought never to be selected for our rulers. And when they are, God is contemned, and Infidelity is encouraged. The experience of men, as well as the word of God, confutes the opinion, that Infidels, or openly irreligious men, may make the best of rulers. The examples and influence of such men will operate with *dreadful effect* against the cause of religion, and in favor of the cause of wickedness. Such men are not to be confided in. They have no correct principles of morality in their hearts. If men reject the word of the Lord, we are Divinely informed, that there is *no true wisdom in them*;* unless it be a subtile kind of wisdom to *do evil*.† And the judgments of Heaven in such a case may be expected.

The modern sentiment that there is no connexion between *religion* and *national concerns*, is among the deceptive arts of the Infidelity of the last days. Had the arch tempter believed this sentiment, he would not have instigated his agents of Illuminism to have combined in their object, "revolutions, and the doctrines of Atheism." He well knows the connexion there is between religion and *good* civil government; and their kind influence on each other. The sentiment, that there is no connexion between them, however many well meaning people may be deceived into the belief of it, must have originated in *wicked design*. Listen to its import. What is it short of this? "Religion "has nothing to do with worldly concerns! And worldly concerns have nothing to do with religion! They "are so disconnected, as to have no influence on each "other. Consequently there is nothing of a moral nature in worldly affairs. And no religious discourse "ought ever to contain any thing concerning them!" Are such sentiments as these imbibed in a Gospel land? The ancient heathen, who believed there *were* gods, would have blushed at them! Would it do the above

* Jer. viii, 9.

† Jer. iv, 22.

sentiments much injustice to read them in the following language; "God doth not see, neither doth the "Most High regard. The Lord seeth us not; the Lord "hath forsaken the earth. God hath forgotten; he hid- "eth his face. The Lord shall not see; neither shall "the God of Jacob regard it. Our tongue is our own; "who is Lord over us? Thou wilt not require it. We "are lords: we will come no more unto thee." In other words: We are not accountable for our conduct; and we will hear no more of any accountability!

We are sure this sentiment, of "no connexion be- "tween religion and the secular concerns of a nation," was not the sentiment of the God of ancient Israel. He ever taught that rebellious people, that religion and their national concerns *were most intimately connected*. Will it be said, *We have learned more wisdom? or are more correct?* The prediction of the Most High to the Church in the Millennium, that *Kings shall be thy nursing fathers, and queens thy nursing mothers*, indicates, that *He is indeed of one mind* upon this point, however *men have changed*. The above prediction more than hints the intimate connexion there shall be between religion and national concerns, when the unnatural distortions of Infidelity, and the days of licentiousness shall cease; and things shall come to be as they ought. Rulers, whatever may be their *form* of government, will be eminently pious, and *nursing fathers* to the Church; and all the concerns of nations will be made subordinate to her best interest. *The kings of the earth do bring their glory and honor into it*.

In the choice of rulers, beware of flatterers. Remember the ambitious, deceptive flatteries of ancient Absalom.* Remember those of the great French assassin, Marat; whose professions of republicanism, and of concern for the people, in the midst of all his horrid murders of a countless throng of innocent men, women, and children, were in the most pathetic and soft strains of a *lover*. Men of the worst views may make the highest

* 2 Sam. xv, 1—6.

professions of concern for your welfare. Words are cheap. And such a profession is an old, and most convenient and fatal disguise. Judas betrayed the Son of God with a *kiss*. It must be done under cover of the purest friendship! The old serpent ruined the race of man, by seducing the woman in paradise with the kindest expressions of concern for the abridgment of their *rights*, and for their *liberty* and welfare. In histories, sacred and profane, we learn, that such professions have ever been the most convenient cover for the blackest designs. This cover is by no means excluded from the refined arts of modern innovation. On no one principle beside, is so much dependence made, as on this. And no other principle is so powerful and fatal, in "binding the world with invisible hands." Men are so fond of having *others regard them, and feel for their interest*, that if one but *subtilly pretends* to do it, he may readily gain their confidence, and the whole management of their concerns. Remember, that real worth is *modest*, and must be sought for. Men of real virtue will not descend to flattery. While designing and ambitious men will force themselves, or be forced upon you, under specious pretences. Such men are, in the Oracles of truth, set in direct contrast with men of *faithfulness*. *Most men will proclaim every one his own goodness; but a faithful man who can find?* Here the Holy Ghost teaches, that declaimers on their own goodness are the very *opposite* of *faithful* men. Why does not *this*, and similar Divine testimonies, put self-eulogists to shame? Perhaps they never read them! Or do not view them as of Divine authority!

Let your solemn prayers, and your influence, ever be in favor of able men for civil rulers, who fear God and hate covetousness.

11. *A vigilant eye upon the movements of the enemy; and a solemn attention to the signs of the times.*

Concealment is the policy and strength of the propagators of Infidelity and disorganization. Their scheme is subtilly calculated, while *binding the world*, to keep their hands *invisible*. One important mode of their defence is, to discourage, by rendering hazardous, every

attempt to detect them. This principle, together with the native inattention of man to whatever does not address itself to his senses; and our usual lothness to believe that we are in danger from designing men, has rendered it unpopular with thousands, *to this day*, to speak of the existence of the modern system of disorganizers and Infidels; even after all that profusion of evidence which has exposed this horrid system to the world. *But this is idle.* Such men *have* existed, and *do* exist. And the effects of their operations are *visible as the sun*; and are putting to hazard every thing most dear to man.

Shall such evil be disregarded? Shall hordes of latent enemies prey upon the vitals of a nation, and be unheeded? Such heedlessness has already rendered nations an easy prey to the devourer! Shall our great and fair Republic be added to the list? May gracious Heaven forbid! Let the evidence relative to this *wicked system* be weighed, and have its proper effect. Let it put us upon our guard. Let the fates of other nations induce us to apply with assiduity the proper means of escape. Concerning impostors, the Oracles of Heaven inform us, *By their fruits ye shall know them.* Their profession will be *fair*; but *mischief* is in their hearts. Their words will be smoother than oil; yet are they drawn swords. Sheep's clothing is stolen to conceal ravening wolves. It is the part of the friends of Zion, to observe their fruits with a jealous eye.

And it is their duty likewise to observe with solemn awe the impending judgments of the present day; and not to overlook the hand and design of God in the signal events of this period. Such pious attention will discern powerful motives to diligence in withstanding the wicked agency of Antichrist; and in being prepared for every event. The Church, at the dawn of the Millennium, *adores* God in the following language; *Yea, in the way of thy judgments, O Lord, have we waited for thee.** In the way of *believing* in them;

* Isa. xxvi, 8.

seeing them coming; and being *prepared* for them. The wicked are represented as being blind to the hand and judgments of God. *Lord, when thy hand is lifted up, they will not see. Thy judgments are far above, out of his sight.* But so it ought not to be with us. Says our blessed Lord, *Ye can discern the face of the sky; but can ye not discern the signs of the times? The wise shall understand.* To them it is said; *Ye are not in darkness, that that day should overtake you as a thief. When ye see all these things, then know that it* (the day of Christ) *is nigh, even at the doors.* The predictions relative to the last days clearly suggest, that good people will discern and improve the signs of those times; will see Christ coming; and will look up with solemn joy and attention, knowing that their redemption draweth nigh. And this believing, solemn attention, is essential to a preparation for the trials of that day; to an escape from the snares of Infidelity; and to a maintaining of the character of the witnesses of Jesus Christ. This leads to note in the last place,

12. *Watchfulness, and special prayer.*

By *watchfulness* here, I mean particularly, guarding the heart against the wiles of that system, which has been noted as in operation; against the various impositions which are practised; against those prejudices designed to be excited by public or private suggestions.

Here is probably the strongest hold of the agents of Infidelity, the minions of Antichrist. "Armies of principles, (say they) can prevail, where armies of soldiers cannot be introduced." Their highest expectations have rested on what they have hoped to be able to effect among the mass of mankind, by a secret, disguised, dissemination of their principles; and by suggestions, accusations, and innuendos, against characters and systems marked out for ruin. It is a known art of modern innovators, to *hint*, or *assert* things, however untrue, which make for their cause; and to persevere in the assertions till they come to be believed. Read the letters and maxims of Voltaire, and of his associates, and you will find this principle a prominent feature of

their scheme. This leads us to recollect some of the characteristics of the agents of Antichrist, given in sacred Writ; *False accusers, fierce, despisers of them that are good; murmurers, complainers; speaking evil of dignities, and of things which they understand not; haters of them that are good; followers of Cain, of Balaam, and of Korah.* With such conduct as is here predicted, what evils have been done! Neighbors and brethren, *equally attached to the good of their country*, have been divided, and even inflamed against each other. This evil has been long and systematically practised in these States. And the consequences have become alarming! The best characters, *civil and religious*, have been vilified. The most inflammatory things have been circulated, tending to fill the mind with disgust, if not with rage, against the best of characters, by no means excepting the ministers of Christ; and calculated to subvert all order, *sacred and civil*. Has this been without deep design? Charity cannot believe that it has. Have we not need then to *watch*, and guard our hearts against the evil? How many have imbibed it, to their great detriment, and that of the community? Whence originated the modern practice of traducing the best characters? Whom did we hear first publicly vilified? and by whom?

A vigilant eye upon rulers, is not inconsistent with duty to God and the community. And the detection of corrupt principles in leading men, and leading measures, is essential to the security of the civil rights of a nation. But these things are different from a torrent of groundless clamor and abuse poured forth against men of the most established characters. Such were the men marked out for ruin by the leaders of Illuminism. Surely if it is a duty to reverence civil authority, and to be *subject, not only for wrath, but also for conscience' sake*; it must be provoking to God, and ruinous to a community to clamor against, and weaken the hands of *good* civil rulers. This is repeatedly noted in prophecy, as among the fatal evils of the last days: *Despising government—Speaking evil of dignities.* A deep and dark system of this evil has been

framed, and set in motion. Shall we be caught by it? Shall we imbibe the poison, which has been, with so much art and base design, prepared? Shall we *accede with enthusiasm to grievances sketched out for us?* Shall we not rather discover the mischief, and escape the snare? Let our hearts be guarded against those prejudices, on the exciting of which our enemies have made their highest calculations. Shall we permit ourselves to be bound and immolated by "invisible hands?" Shall *strangers devour us, and we know it not*, till it is too late? Shall old neighbors and friends, who went hand in hand through our revolutionary struggles, and who never have *felt or had* but one interest, be alienated from, and inflamed against, each other, by foreign intrigue? This hateful game has been played upon us, till we have appeared approaching the brink of ruin. May the God of our fathers kindly interpose, and save us from every species of delusion and imposition! Let us pause, and consider. Let us awake to our dangers; and with wisdom and calmness use the best methods of evading them. Let us distinguish between flattering professions and real character; between our friends and our enemies. Let us disdain and repel every insinuation which is calculated to alienate us from our Christian teachers; or to excite our disgust against men and measures the best adapted to our prosperity. That we may escape the snares deeply planted for our ruin, the heart must be kept with all diligence against every malignant passion. The angry spirit of the times must not be imbibed. We behold national, and even domestic bliss exposed to destruction. We read of the nations drinking of Babylon's cup, and of their being mad!* *There shall be five in one house divided, three against two, and two against three. And the nations were angry, and thy wrath is come.* How weighty is the Divine admonition, which relates to the same period: *Seek ye the Lord, all ye meek of the earth; seek righteousness; seek meekness; it may be ye*

* Jer. li, 7.

may be hid in the day of the Lord's anger. This leads to the other particular under this head; which is,

Special Prayer. Never perhaps was special prayer more needful, than at the present day. The directions of our Savior are now emphatically applicable; *Watch and pray, that ye enter not into temptation. Watch ye, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man.* Special dangers demand special prayers. *Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me.* Prayer is the girding on of the Christian armor. *Praying always, with all prayer and supplication.* This is a potent mean, which reaches the enemy in a defenceless point. It disarms them, before they perceive that they are attacked; and defeats them in ways against which they have made no calculations.

God taketh the wise in their own craftiness. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprises. This the Most High performs for his people, in answer to prayer. With prayer Jacob disarmed Esau; so that, although Esau set out to meet Jacob with four hundred men, probably intent on revenge, he met him in peace, and did him no injury. *Jacob as a prince wrestled with God, and prevailed.* Prayer dispersed vast armies of old, combined against the people of God; *that in the days of Gideon; that in the reign of Jehoshaphat; and others.* Prayer enabled men, who were marked out for ruin, to *quench the violence of fire; to escape the edge of the sword; out of weakness to be made strong; to wax valiant in fight; and to turn to flight.* THE ARMIES OF THE ALIENS.

Prayer, no doubt, is an essential part of the means by which the witnesses, in Rev. xi, 5,— are said to *devour their enemies, and to smite the earth with all plagues, as oft as they will.* With *this weapon* the Church has always defeated her enemies. It is through the efficacy of prayer, that the burning bush has never been consumed; and the sheep among wolves never finally devoured. Prayer rescued Daniel from his in-

triguing accusers; and shut the mouths of the lions. It protected the three children of God under the violent rage of the king of Babylon; yea, in the burning fiery furnace. It delivered the Jews in Persia from the bloody decree of Haman; and hung that haughty courtier upon his own gallows. Prayer cut *Rahab*, and wounded the dragon. It parted the waters of the Red Sea for the rescue of God's oppressed people. Armed with this weapon, the Church will answer to the prophetic description; *Let the high praises of God be in their mouths, and a two edged sword in their hands, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints.**

Prayer is the essential mean by which the Church will escape the ruin planned for her by her most potent enemies of the last days. With this weapon she will thresh the nations of her enemies to powder. *Behold I will make thee a new threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.†* This prediction, no doubt, relates to the same event with that in Dan. ii, 34, 35, where the stone cut out of the mountain without hands, smites the feet of the image, and grinds *them*, and the remaining *materials* of the *whole image*, to powder, which like chaff is blown away. This is the dashing of the nations to pieces, as a potter's vessel. But the Church is represented as gaining this very victory over her enemies. The truth is, Christ performs this work of signal judgment, to the glory of God, and the salvation of Zion, in answer to her prayers for the security and advancement of his cause. Thus we read, *And shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you he will avenge them*

* Psalm cxlix, 6—9.

† Isa. xli, 15, 16.

speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Here the coming of Christ, in those decisive scenes of judgment, is to *avenge his elect*; and is in answer to their *long and persevering cries*.

Here then is the powerful weapon, which shall secure to Christians the victory. *If the effectual, fervent prayer of a righteous man availeth much*; surely the effectual, fervent, and *special* prayers of all the righteous, under the oppressions of the last days, will avail more. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety.*

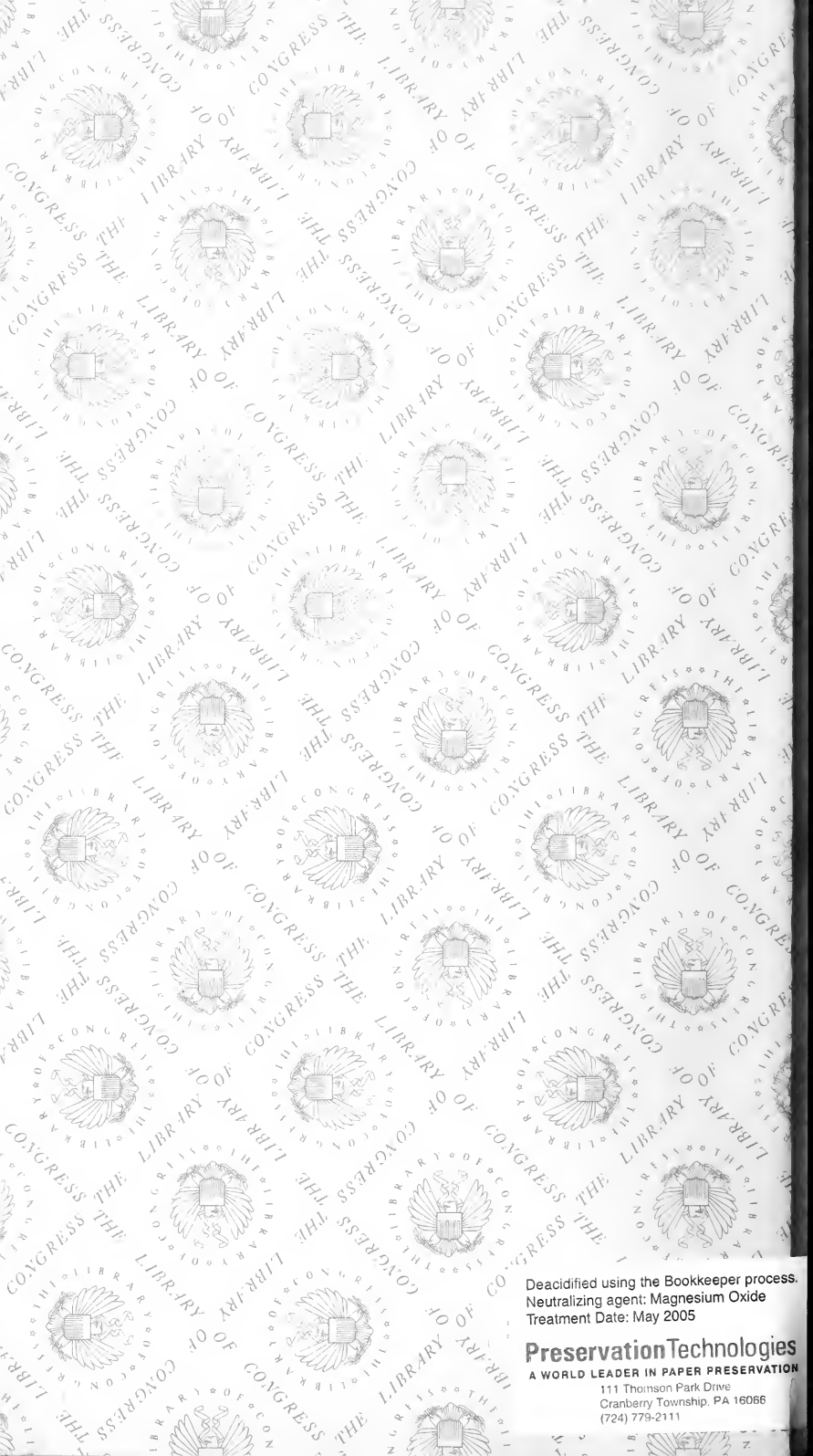
The following Divine directions and promises are accordingly given; "Ye, that make mention of the "Lord, keep not silence; and give him no rest, till he "establish, and till he make Jerusalem a praise in the "earth. Pray without ceasing. Be careful for nothing; but in every thing with prayer and supplication, "with thanksgiving, let your request be made known "unto God. Casting all your cares upon him; for he "careth for you. It shall come to pass, that whoso- "ever shall call on the name of the Lord, shall be sav- "ed: For in mount Zion, and in Jerusalem, shall be "deliverance, as the Lord hath said, and in the rem- "nant, whom the Lord shall call."

Therefore, "Blow ye the trumpet in Zion; sanctify "a fast; call a solemn assembly; gather the people; "sanctify the congregation; assemble the elders; gath- "er the children, and those that suck the breast. Let "the bridegroom go forth of his chamber, and the "bride out of her closet. Let the priests and minis- "ters of the Lord weep between the porch and the "altar; and let them say, Spare thy people, O Lord; "and give not thine heritage to reproach, that the hea- "then should rule over them. Wherefore should they "say among the heathen, Where is their God? Then "will the Lord be jealous for his land, and pity his peo- "ple." Here is the duty of the people of God, and their only path of safety, under the reign of Antichrist.





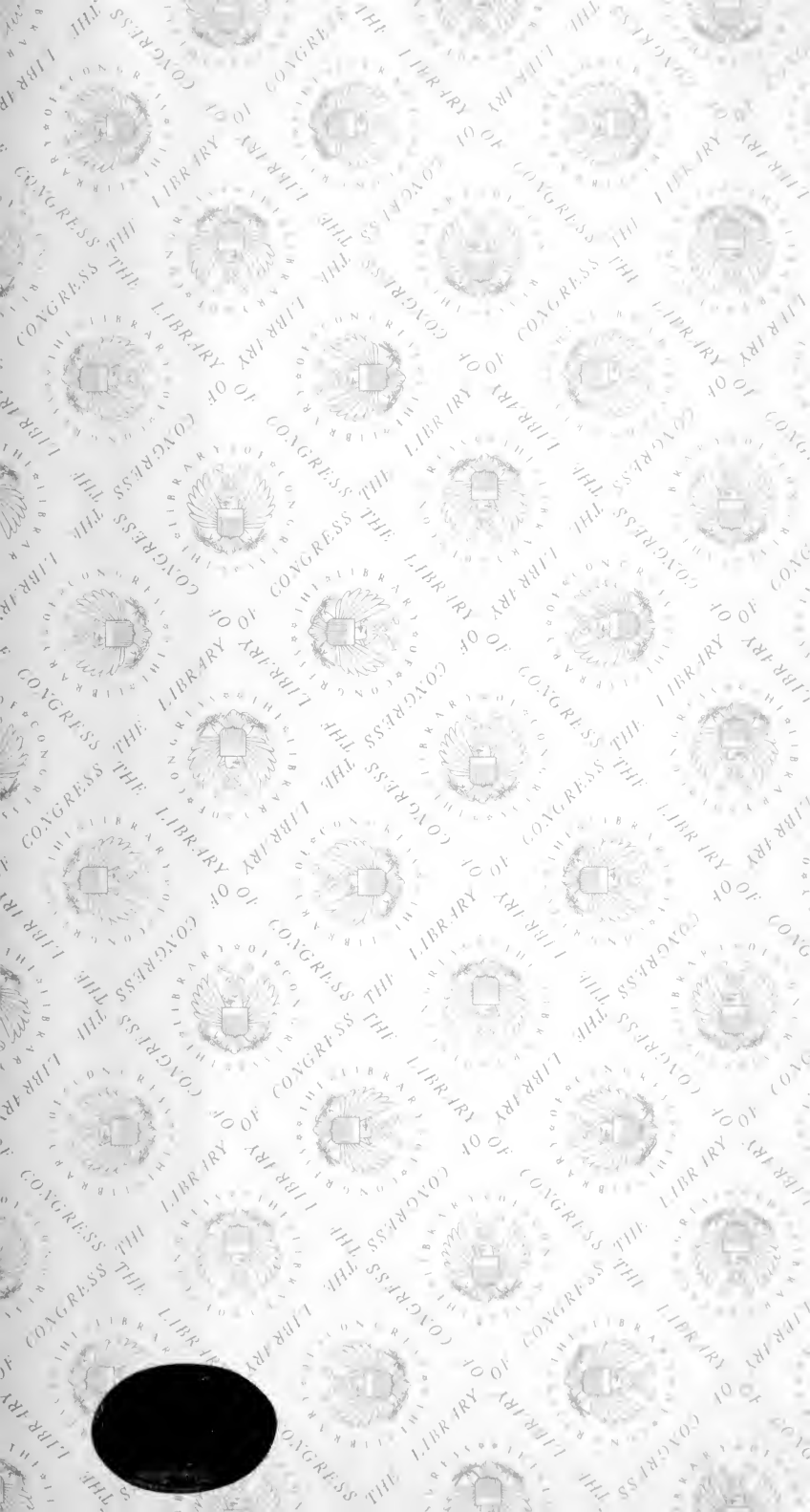




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